

Francis

May 7.

Francis Hoyt

Francis
Hoyt

Francis
Hoyt
Francis
Hoyt

Francis Hoyt

A
Francis Hoyt

Francis Hoyt

Amos

MILTON'S
PARADISE LOST
BOOKS I AND II

Macmillan's Pocket American and English Classics

A SERIES OF ENGLISH TEXTS, EDITED FOR USE IN ELEMENTARY AND SECONDARY SCHOOLS, WITH CRITICAL INTRODUCTIONS, NOTES, ETC.

Addison's Sir Roger de Coverley.
American Democracy from Washington to Wilson.
American Patriotism in Prose and Verse.
Andersen's Fairy Tales.
Arabian Nights' Entertainments.
Arnold's Sohrab and Rostum.
Austen's Pride and Prejudice.
Austen's Sense and Sensibility.
Bacon's Essays.
Baker's Out of the Northland.
Bible (Memorable Passages).
Blackmore's Lorna Doone.
Boswell's Life of Johnson. Abridged.
Browning's Shorter Poems.
Mrs. Browning's Poems (Selected).
Bryant's Thanatopsis, etc.
Bryce on American Democracy.
Bulwer-Lytton's Last Days of Pompeii.
Bunyan's The Pilgrim's Progress.
Burke's Speech on Conciliation.
Burns' Poems (Selections).
Byron's Childe Harold's Pilgrimage.
Byron's Shorter Poems.
Carlyle's Essay on Burns.
Carlyle's Heroes and Hero Worship.
Carroll's Alice's Adventures in Wonderland.
Chaucer's Prologue and Knight's Tale.
Church's The Story of the Iliad.
Church's The Story of the Odyssey.
Coleridge's The Ancient Mariner.
Cooper's The Deerslayer.
Cooper's The Last of the Mohicans.
Cooper's The Spy.
Curtis' Prue and I.
Dana's Two Years Before the Mast.
Defoe's Robinson Crusoe. Part I.
Defoe's Robinson Crusoe. Abridged.
De Quincey's Confessions of an English Opium-Eater.
De Quincey's Joan of Arc, and The English Mail-Coach.
Dickens' A Christmas Carol, and The Cricket on the Hearth.
Dickens' A Tale of Two Cities.
Dickens' David Copperfield. (Two vols.)
Dickens' Oliver Twist.
Dryden's Palamon and Arcite.

Early American Orations, 1760-1824.
Edwards' Sermons.
Eliot's Mill on the Floss.
Eliot's Silas Marner.
Emerson's Essays.
Emerson's Early Poems.
Emerson's Representative Men.
English Essays.
English Narrative Poems.
Epoch-making Papers in U. S. History.
Franklin's Autobiography.
Mrs. Gaskell's Cranford.
Goldsmith's The Deserted Village, and Other Poems.
Goldsmith's The Vicar of Wakefield.
Gray's Elegy, etc., and Cowper's John Gilpin, etc.
Grimm's Fairy Tales.
Hale's The Man Without a Country.
Hawthorne's Grandfather's Chair.
Hawthorne's Mosses from an Old Manse.
Hawthorne's Tanglewood Tales.
Hawthorne's The House of the Seven Gables.
Hawthorne's Twice-told Tales (Selections).
Hawthorne's Wonder-Book.
Holmes' Poems.
Holmes' Autocrat of the Breakfast Table.
Homer's Iliad (Translated).
Homer's Odyssey (Translated).
Hughes' Tom Brown's School Days.
Hugo's Les Miserables. Abridged.
Huxley's Selected Essays and Addresses.
Irving's Life of Goldsmith.
Irving's Knickerbocker's History.
Irving's Sketch Book.
Irving's The Alhambra.
Irving's Tales of a Traveller.
Keary's Heroes of Asgard.
à Kempis: The Imitation of Christ.
Kingsley's The Heroes.
Kingsley's Westward Ho!
Lamb's The Essays of Elia.
Lamb's Tales from Shakespeare.
Letters from Many Pens.
Lincoln's Addresses, Inaugurals, and Letters.
Lockhart's Life of Scott. Abridged.

Macmillan's Pocket American and English Classics

A SERIES OF ENGLISH TEXTS, EDITED FOR USE IN ELEMENTARY AND SECONDARY SCHOOLS, WITH CRITICAL INTRODUCTIONS, NOTES, ETC.

London's Call of the Wild.
Longfellow's Evangeline.
Longfellow's Hiawatha.
Longfellow's Miles Standish.
Longfellow's Miles Standish and Minor Poems.
Longfellow's Tales of a Wayside Inn.
Lowell's The Vision of Sir Launfal.
Lowell's Earlier Essays.
Macaulay's Essay on Addison.
Macaulay's Essay on Hastings.
Macaulay's Essay on Lord Clive.
Macaulay's Essay on Milton.
Macaulay's Lays of Ancient Rome.
Macaulay's Life of Samuel Johnson.
Malory's Le Morte d'Arthur.
Milton's Minor Poems.
Milton's Paradise Lost, Books I and II.
11 English Ballads.
Old Testament Selections.
Percy's Golden Treasury.
Parker's Oregon Trail.
Pater's Lives of Cæsar, Brutus, and Mark Antony.
Pater's Poems.
Pater's Prose Tales (Selections).
Pater's Narrative and Lyrical.
Pater's Homer's Iliad.
Pater's Homer's Odyssey.
Pater's The Rape of the Lock.
Pater's Representative Short Stories.
Pater's (Christina) Selected Poems.
Pater's Sesame and Lilies.
Pater's The Crown of Wild Olive and Queen of the Air.
Pater's Guy Mannering.
Pater's Ivanhoe.
Pater's Kenilworth.
Pater's Lady of the Lake.
Pater's Lay of the Last Minstrel.
Pater's Marmion.
Pater's Quentin Durward.
Pater's Rob Roy.
Pater's The Talisman.
Pater's Select Orations.
Pater's Selected Poems, for Required Reading in Secondary Schools.

Selections from American Poetry.
Selections for Oral Reading.
Shakespeare's As You Like It.
Shakespeare's Hamlet.
Shakespeare's Henry V.
Shakespeare's Julius Cæsar.
Shakespeare's King Lear.
Shakespeare's Macbeth.
Shakespeare's Merchant of Venice.
Shakespeare's Midsummer Night's Dream.
Shakespeare's Richard II.
Shakespeare's Richard III.
Shakespeare's Romeo and Juliet.
Shakespeare's The Tempest.
Shakespeare's Twelfth Night.
Shelley and Keats: Poems.
Sheridan's The Rivals and The School for Scandal.
Short Stories.
Short Stories and Selections.
Southern Orators: Selections.
Southern Poets: Selections.
Southey's Life of Nelson.
Spenser's Faerie Queene, Book I.
Stevenson's Kidnapped.
Stevenson's The Master of Ballantrae.
Stevenson's Travels with a Donkey, and An Inland Voyage.
Stevenson's Treasure Island.
Swift's Gulliver's Travels.
Tennyson's Idylls of the King.
Tennyson's In Memoriam.
Tennyson's The Princess.
Tennyson's Shorter Poems.
Thackeray's English Humorists.
Thackeray's Henry Esmond.
Thoreau's Walden.
Trevelyan's Life of Macaulay. Abridged.
Virgil's Æneid.
Washington's Farewell Address, and Webster's First Bunker Hill Oration.
Whittier's Snow-Bound and Other Early Poems.
Wister's The Virginian.
Woolman's Journal.
Wordsworth's Shorter Poems.





*Thou Poet in those distant ages born,
Greece, Italy, and England all adore
Thou Poet, in thyself thy thought express;
The Muse, in memory, is both the last,
The first of Nature, could no further go,
To make a Poet, She would the power lose.*

PARADISE LOST

BOOKS I AND II

BY

JOHN MILTON

EDITED FOR HIGH SCHOOL USE

BY

WILLIAM I. CRANE

HEAD OF THE ENGLISH DEPARTMENT
STEELE HIGH SCHOOL, DAYTON, OHIO

New York

THE MACMILLAN COMPANY

LONDON: MACMILLAN & CO., LTD.

1920

All rights reserved

COPYRIGHT, 1900,
BY THE MACMILLAN COMPANY.

TABLE OF CONTENTS

	PAGE
PREFATORY NOTE	v
INTRODUCTION :	
Sketch of the Life of Milton	vii
The Cosmography of the Universe as found in <i>Para-</i> <i>dise Lost</i>	xvi
Charts to Illustrate Cosmography :	
Figure 1	xxv
Figure 2	xxvii
Figure 3	xxix
Figure 4	xxxi
Figure 5	xxxiii
Maps :	
Palestine and Jerusalem	xxxv
Classical References	xxxvii
Egypt and Arabia	xxxix
Individual Assignments for Research	xl
Suggestive Questions	xliii

	PAGE
Suggestions for Rhetorical Study	xlvi
Bibliography	xlvi
MILTON'S PREFACE	1
ARGUMENT OF BOOK I	3
TEXT OF BOOK I	5
ARGUMENT OF BOOK II	39
TEXT OF BOOK II	41
ARGUMENTS OF BOOKS III, IV, V, VI, VII, VIII, IX, X, XI, XII	83
NOTES TO BOOK I	93
NOTES TO BOOK II	107
INDEX	117

PREFATORY NOTE

THE usual high school course can provide a pupil with a very small amount of literary knowledge compared with that which, to be a well-read man or woman, he or she must know; therefore, it seems that the aim in teaching should be to give the pupil, while studying a classic, such training as will assist in gaining from the other great works of literature what the teacher and the editor have helped the pupil to gain from the one in hand.

“The search” only can give this power. And whenever the matter or the explanation that the pupil can find for himself is placed “ready-made” before him, he is prevented thereby from acquiring a training which will enable him to use libraries and to wade his depth in the great stream of good literature that the ages have provided. This training should be the aim of high school English work. Unless the pupil can acquire it, the great books that make life worth living to the trained reader will remain only far-off names to the pupil. Therefore the editor of the present volume

has prepared it along the lines of guidance rather than those of annotation. He has aimed to give only such explanation of the text as cannot be readily found by the high school pupil with the means usually furnished him.

The illustrations on pp. xxv, xxvii, and xxxi were designed by the editor, and executed by Mr. Alton Packard, of Dayton, Ohio. The maps on pp. xxxv, xxxvii, and xxxix were prepared by the editor.

The editor hereby gratefully acknowledges his indebtedness to all preceding editors, to his pupils, and especially to Mr. H. Orrin Jones, of Dayton, Ohio, whose intelligent help has been of great service.

W. I. C

INTRODUCTION

SKETCH OF THE LIFE OF MILTON

JOHN MILTON, the author of *Paradise Lost*, was born December 9, 1608, in Bread Street, Cheapside, London. His father was a scrivener, or writer of legal documents. "The Spread Eagle," where Milton's father lived, was a fit place in which to nurse the poetic instincts of the boy; for his father was a musician, a song-writer, and a composer of some reputation.

The boy had the advantage of the best schools of the time. That he did not waste his opportunities is shown when he writes of his love of learning,— "which I seized upon with such eagerness that from the twelfth year of my age I scarce ever went to bed before midnight." His biographer, Aubrey, writes, "When he was very young, he studied very hard, and sat up very late, commonly till twelve or one o'clock at night; and his father ordered the maid to sit up for him." At the age of sixteen he entered Cambridge

University, where his fiery nature soon involved him in trouble with a tutor; so here, at least, our poet was not so unlike ordinary mortals. In his early days at the University he was called, in good-natured allusion to his good conduct and to his effeminate looks, "The Lady." He was, however, held in high respect, for he says, "I was assured of their singular good affection towards me"; and his biographers agree in the statement that his college career was one of well-earned success. In 1632, at the age of twenty-four, he took his degree of Master of Arts, having spent seven years in study and residence at the University.

The literary life of Milton, like that of Chaucer, is divided into three periods, the separations of which are plainly marked.

From the close of his college life to 1640 we find him in quiet retirement engaged in study, or else in travel, making pleasant acquaintances in far-off Italy.

From 1640 to 1660 we find him hotly engaged upon the Puritan side of the struggle for English liberty.

From 1660 to 1674, the year of his death, we find him again engaged in the composition of poetry, but of a kind that needed the fiery furnace of the Puritan Revolution to inspire in him. In this period he produced *Paradise Lost*, *Paradise Regained*, and *Samson*

Agonistes. It does not take a great imagination in one who follows his life and his poetry to feel, in these great poems, the echo that his poet-soul resounded upon the mighty martial and political struggles through which he had passed.

We might expect a serious, pious, and ambitious nature like Milton's to enter the church at the close of his college career. However, despite his industry and ambition, we find him quietly retiring to his father's house at Horton, a little village about seventeen miles northwest of London. Here, in the quiet of an English village, he spent five years of patient study, varied by rambles in the pastures and woods of Buckinghamshire. We are to suppose that he made occasional visits to London, then (1637) a city of three hundred thousand inhabitants. During these five years he produced *L'Allegro*, *Il Penseroso*, *Comus*, and *Lycidas*.

It will interest the high school student of Latin and Greek to read that Milton says, "I enjoyed (at Horton) a complete holiday in turning over Latin and Greek authors." He was also familiar with French and Italian. It must not be thought that the years at Horton were spent in mere pastime or recreation. They were a part of his carefully laid life-plan. He was not given to pastime: he had a *plan*; and he says, "when I take up a thing, I never pause or break

it off, nor am drawn away from it by any other interest, 'til I have arrived at the goal." All the time he was at Horton he was planning a great poem. He writes to a friend, "Yes, I am pluming my wings for a flight." His nature, education, and city life had unfitted him to be a "nature poet"; and his flight was to be, not "somewhat near the moon," to use Carlyle's phrase, but to the Highest Heaven and to the Deepest Hell.

In 1638 we find him at Paris, on a journey through France and Italy. He visited Florence, Rome, Naples, Venice, Geneva, and other cities, meeting noted literary and scientific men of the time. He was well received everywhere, for the fame of his scholarship had preceded him. The most important acquaintance he made was that of Galileo, whom he visited at his home near Florence. The persecuted old scientist at this time was blind, but the strength of his mighty mind was unimpaired. The student will find in *Paradise Lost* the lines that refer to Galileo, and he will then know how the memory of this visit must, in after years, have impressed itself upon the poet. The poet had intended to visit Sicily and Greece, but the first muttering of the coming storm in England had reached his ear in that far-off land, and he expressed his feelings at the time as follows: "I considered it dishonorable to be enjoying myself at my

ease in foreign lands, while my countrymen were striking a blow for freedom." So he returned to England, making his visit to Galileo on the way.

Upon his return to England in 1639, he did not, as one might expect, rush into politics, nor did he return to Horton. He opened a school in London, where he undertook the education of his nephews, John and Edward Phillips. Milton's definition of education has become very famous. It is as follows: "I call a complete and generous education that which fits a man to perform justly, skillfully, and magnanimously all the offices, both private and public, of peace and war." An examination of this definition will show that it is a very good one; but his *Tractate on Education*, in which the definition occurs, shows that Milton was far from understanding just how this state of mind was to be produced. His idea was that the accumulation of knowledge is education, while the definition would seem to indicate that he believed in training for power, as we now believe.

It will be seen that, on his return from Italy, he is no longer a poet. He enters a new field, that of teaching. In 1643 this quiet student one day suddenly brought into the midst of his school a wife seventeen years of age, one Mary Powell, the daughter of a Cavalier family living not far from Horton. Milton was now thirty-five. It seems that, like the hero of *Par-*

adise Lost, he had not carefully considered consequences. The earlier years of his married life were most unhappy ones. Mary Powell left her husband without good reason, as most biographers maintain, and returned to the home of her mother. After two years of separation, however, the wife returned, and a reconciliation was effected. Milton may allude to this incident in *Paradise Lost*, B. X., 909-946, where he describes Adam's reconcilment to Eve. Mary Milton died in 1652, at the age of twenty-six, having borne him four children, three of whom grew up to be the daughters who treated the poet so unkindly in his blind old age.

From 1640 to 1660 his life was largely occupied with the tremendous political affairs of that troubled time. Pamphlet after pamphlet, in defence of religion and liberty, came hotly from his pen; and his wrath is as sublime as that of his hero in *Paradise Lost*. At times he stooped to language which seems now severe and uncalled-for, but at other times he rose to sublime heights of patriotic utterance. The pamphlets, a part of the titles of which are given upon p. xlii, must be read to give an idea of his "Miltonic rage." This soul-storm was necessary to his later work; and perhaps his *Paradise Lost* is the far away reverberation in his mighty soul when a new era, with his blindness and the ingratitude of his

daughters, had turned his soul inward to feed upon its remembrances.

From 1649 to 1658 he was Latin Secretary to the council of state and to Oliver Cromwell, his duty being to translate into Latin, the diplomatic language of the time, the correspondence with foreign powers. Cromwell's death, in 1658, left him without occupation; and the restoration of Charles II., in 1660, made his position a very dangerous one; for he was in imminent danger from those who were punishing the regicides. His pamphlets had made him equally guilty in their eyes; and since 1652 he had been totally blind. He had, despite the warnings of his physicians, deliberately given his eyesight for English liberty. Truly he had "fallen on evil days"; but, —

"though fallen on evil days,
On evil days though fallen, and evil tongues,
In darkness, and with dangers compassed round,
And solitude," —

he was as undaunted as the hero of his *Paradise Lost*. Blind, deserted, proscribed, and neglected by his daughters, who would not read to him, who sold his books, and cheated him in his accounts, he had, indeed, "fallen on evil days."

But no man produces what in him is greatest "until

he has suffered much." It is not wonderful that, after considering a hundred or more subjects, he chose, at last, *Paradise Lost* as the "flight" for which, in happier days, he had "plumed his wings." During this dreadful period, he had been dictating, twenty or thirty lines at a time, to any one who would write for him, his immortal poem, which was finished about the year 1665, and published in 1667. He sold his rights in the poem for a sum that would now be equal to about \$87.50, with a contingency of about \$262.50 more. It may be said that the merit of the poem was at once recognized by those qualified to judge; but the price paid for it illustrates how little a contemporaneous public appreciates true greatness.

At the age of sixty, says Professor Masson, he might have been seen "every other day led about in the streets in the vicinity of his Bunhill residence, a slender figure, of middle stature or a little less, generally dressed in a gray cloak or overcoat, and wearing sometimes a small silver-hilted sword, evidently in feeble health, but still looking younger than he was, with his lightish hair, and his fair, rather than aged or pale, complexion." His blindness does not seem to have affected the appearance of his eyes, at least in the early days of his blindness. (See second sonnet to Cyriack Skinner. For lines on his blindness, see sonnet *On His Blindness*, and the opening lines of

B. III.) He loved music. He was affable and courteous, but a trifle stately in his manner. "He was the life and soul of the company," when he had friends with him, "from his flow of subject" and his "unaffected cheerfulness and civility," though a little critical and sarcastic about affairs of the time.

He was married three times: first, to Mary Powell, who died in 1652; in 1656, to Katharine Woodcock, who died in 1658; and in 1663, to Elizabeth Minshull, who survived him. He never saw either of the last two wives. His tender love for Katharine Woodcock, who was evidently very kind and faithful to him, is commemorated in his sonnet *On His Deceased Wife*.

In 1671 he published *Paradise Regained* and *Samson Agonistes*. These were followed by some prose works of no great importance. In the last year of his life he rearranged the ten books of *Paradise Lost* into twelve books, as we now have it.

He died of gout on November 8, 1674, at the age of sixty-five years and eleven months, and was buried in the church of St. Giles, Cripplegate, London.

THE COSMOGRAPHY OF THE UNIVERSE AS
FOUND IN *PARADISE LOST* WITH A
BRIEF EXPLANATION IN REGARD TO
THE POEM¹

In *Paradise Lost* Milton adopted, for poetical reasons, the Ptolemaic conception of the universe. (See *Encyc. Brit.*, Vol. II., 777.)

The universe in *Paradise Lost* is developed through three changes, necessitated by events in the poem. As first found in the poem, the universe may be represented by Fig. 1, p. xxv. It exhibits Heaven as resting upon the vast ocean of Chaos, and surrounded by an illimitable realm of light, the Empyrean, of which Heaven is a part. Heaven is the abode of God and the angels, a realm of "light, freedom, happiness, and glory." Chaos, "the Uninhabited," is "a huge, limitless ocean, abyss, or quagmire of universal darkness and lifelessness, wherein are jumbled in blustering confusion the elements of all matter, or

¹ This chapter is adapted, with the exception of the "figures" or diagrams, from Masson. (Masson's Cambridge Ed. of Milton's Works, or Masson's *Life of Milton*, Vol. VI., 523-558.) The present editor has substituted his own illustrations, believing them more intelligible to high school pupils.

rather the crude embryos of all the elements, ere as yet they are distinguishable. There is no light there, nor properly earth, water, air, or fire, but only a vast pulp or welter of unformed matter, in which all these lie tempestuously intermixed."

In the beginning of the events described in *Paradise Lost*, the Almighty assembles the angels, and announces to them that thereafter his Son shall be their "Head," and that they shall bow down and "confess him Lord."

The decree is received with joyful acclamation save in one quarter. Satan, or Lucifer, inspired by envy, and aided in chief by Beëlzebub, determines to contest the supremacy of the Almighty, and organizes a rebellion. For two days tumultuous war rages on the plains of Heaven; but on the third day the Almighty calls together the faithful angels, and in their presence gives to his Son the power to vanquish and to drive from Heaven the apostate angels. (*P. L.*, B. VI., 680-912.) The Son, in the Almighty's chariot of power, and armed with "ten thousand thunders," turns the tide of battle and drives the now routed and terrified rebel angels through the inward opening gates in the wall of Heaven down into the horrible abyss of Chaos beneath. They fall through the fearful depths in headlong plunge during a space of nine days, pursued by dreadful thunderbolts to a place

which the Almighty had prepared for them — a place called Hell. (*P. L.*, B. I., 59–77; B. II., 570–628.)

The universe has now three instead of two regions, as follows: Instead of Heaven and Chaos, there are now Heaven, Chaos, and Hell, as in Fig. 2, p. xxvii.

On the tossing waves of Hell, the fallen angels, exhausted by battle and by their headlong flight through Chaos, and terrified by the booming thunderbolts, lie prostrate for another space of nine days. (See Fig. 3, p. xxix.)

At the end of this time Satan and Beëlzebub make their way to the shore, call the other fallen angels, hold a council, and consider what is best to be done. They see that the pursuing angels have been recalled, and that they are now enclosed with a wall of eternal fire and with ninefold gates of bronze, of iron, and of adamantine rock, “impenetrable, impaled with circling fire, yet unconsumed.” They are now apparently forever enclosed in this dreadful abode. (B. I., 242, *et seq.*) But Satan is not to be subdued thus. In the council he announces his plan of revenge. He tells the council that the Almighty had planned, before the fall, the creation of a new race of beings (B. I., 650–654); that he would now carry out the plan, and that the fallen angels, could they escape through the wall of fire and the ninefold gate that shut them in, had an

opportunity to annoy the Almighty Victor, even though they could not conquer him.

And here we find that, by this new creation, the cosmography of the universe has again changed. The Son of God now passes through the gates in the crystal wall of Heaven, and with a sweep of his mighty compasses he cuts out of Chaos a vast globe, from which the Almighty forms the World. (Figure 4, p. xxxi, shows the World suspended from the floor of Heaven. The diagram is purposely untrue as to relative distances, in order to add to the appearance of immensity.)

There are now four instead of three regions, — Heaven, Chaos, Hell, and the World.

The new creation, the World, was suspended, as has been said, from the floor of Heaven, beneath the gates. Its construction is shown by Fig. 5, p. xxxiii, and may be described as follows:—

It consists of ten concentric spheres, in the following order, beginning at the center. (It should be understood that these spheres, except the outer one, are merely spaces and not solids. Each one is a space that bounds the orbit of a planet or set of stars.)

First sphere. The solid Earth in the center.

Second sphere. That of Mercury.

Third sphere. That of Venus.

Fourth sphere. That of the Sun as a planet.

Fifth sphere. That of Mars.

Sixth sphere. That of Jupiter.

Seventh sphere. That of Saturn.

Eighth sphere. That of the Fixed Stars.

Ninth sphere. That of the "Crystalline Heavens."

Tenth sphere. That of the "Primum Mobile" (first moved),
a solid shell enclosing all, and separating the World from Chaos.

On the Earth, the innermost sphere, the Almighty places Man in the Garden of Eden. Satan's plan is to corrupt the inhabitants of this new creation. At the Pandemonian council he explains his plan, and announces that he alone will undertake its execution. He dismisses the council, and sets out on the awful journey. He makes his way to the gates of Hell, which are guarded by two hideous forms, Sin and Death; cajoles his way out; and takes his flight through the immeasurable distances of inky blackness of Chaos toward the World, suspended from the floor of Heaven at its gates, through which he himself, with his compeers, had been hurled by the victorious hosts of the Almighty. (Follow the crooked line, Fig. 4; read B. II., 629-1055.) Upward he takes his way, sometimes falling "plumb down ten thousand fathoms"; then hoisted upward again as many miles by the force of some chaotic explosion; on through scenes of indescribable horror past Middle

Chaos, where Chaos himself and Old Night have their thrones (see small pavilion in crooked line on Fig. 4); on up, until he lights upon the outer shell of the World at some distance from the place where, near the gates of Heaven, a celestial stairway makes a broad passage from the World to Heaven. "A gleam of light shows him the entrance, and into this glorious world, through the opening, the Fiend, after a pause of wonder, suddenly precipitates himself. Winding his way among the fixed stars he makes first for the sun, which attracts him by its all-surpassing magnitude. Alighting on its body, and finding the Archangel Uriel there, who has been sent down from the Empyrean to be regent of the great luminary, he disguises himself, and pretends to be one of the lesser angels who, not having been present at the Creation, has now come alone, out of curiosity, to behold its glories. To his inquiries as to the particular orb which is the abode of newly-created man, Uriel replies by pointing out the earth, shining at a distance in the sunlight. Thus informed, he wings off again from the sun's body, and, wheeling his steep flight toward the earth, alights at length on the top of Mount Niphates, near Eden." (See Fig. 4 or 5, for Satan's flight through the World.)

In his first attempt to bring about "man's disobedience," he is discovered, and takes to flight; but

returns, and tempts the "mother of mankind," who partakes of the "forbidden fruit."

"The rest is misery. The angels forsake the Earth; Satan hies back to Hell to announce his victory; the Son of God comes down to pronounce doom; and the guilty pair, who, after their first delirium of guilt, have broken out in mutual reproaches and revilings, are left wailing a night and a day in inconsolable despair." The Archangel Michael prophesies what will be the destiny of the race of man: —

" . . . till one greater Man
Restore us and regain the blissful seat."

The cherubim now descend toward the gates.

"High in front advanced,
The brandished sword of God before them blazed,
Fierce as a comet; which, with torrid heat
And vapor, as the Lydian air adust,
Began to parch that temperate clime; whereat
In either hand the hastening angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain — then disappeared.
They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces thronged and fiery arms.
Some natural tears they dropped, but wiped them soon;

The world was all before them, where to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way."

And thus was *Paradise Lost*.

THE EMPYREAN

HEAVEN

Fig. 1. See p. xvi

THE
EMPEROR
OF
HEAVEN

HEAVEN

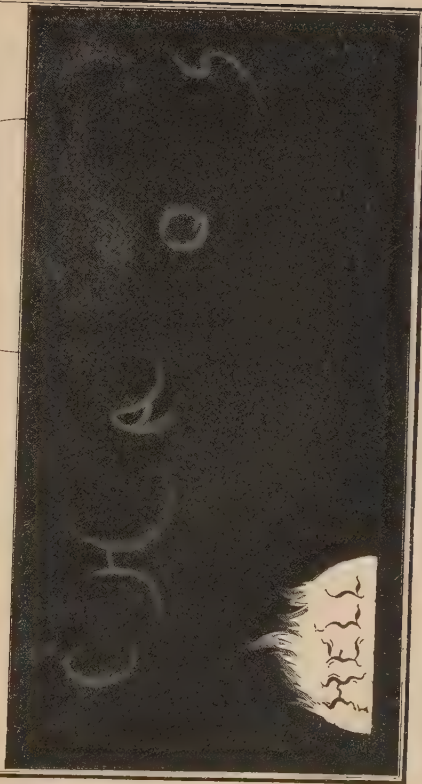


Fig. 2. See p. xviii.

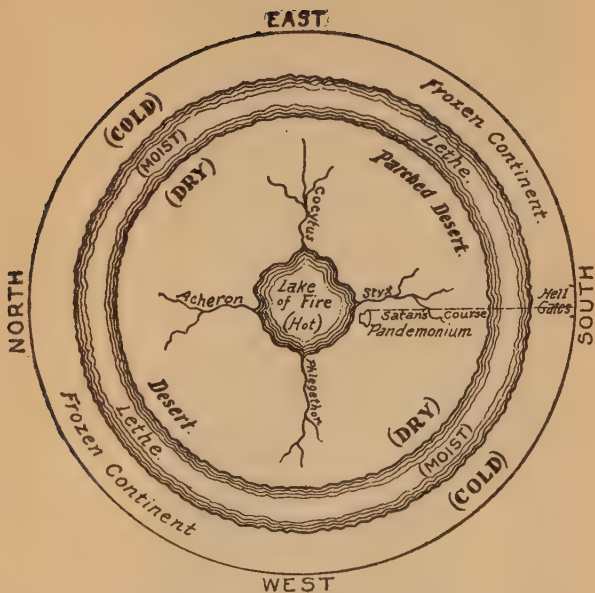


Fig. 3. Chart of Hell. See p. xviii.

(From Himes's *Paradise Lost*. By permission of Harper & Brothers.)

THE EMPYREAN

HEAVEN

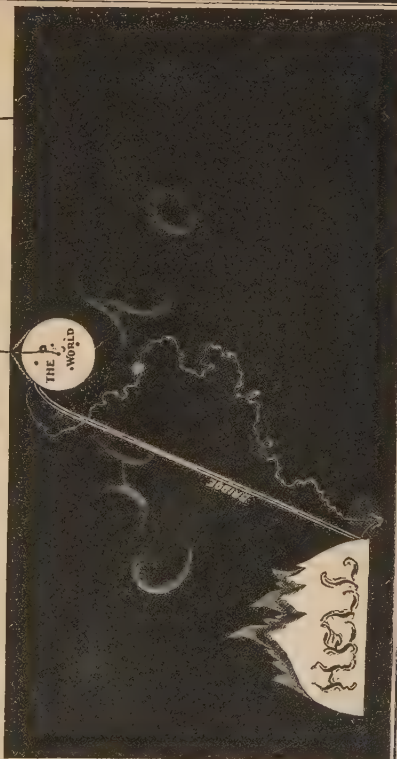
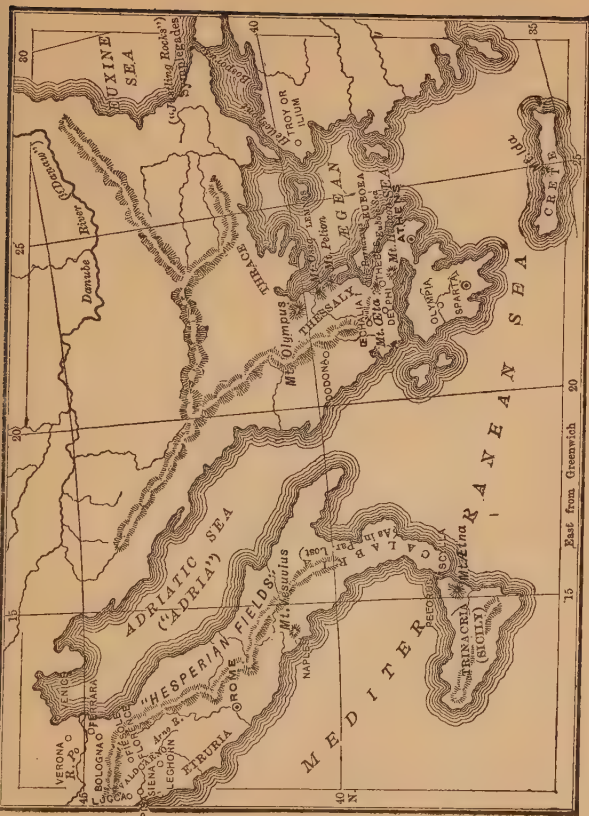


Fig. 4. See p. xlix



Fig. 5. The World. See pp. xix-xx.



BORMAY & CO., N.Y.

Classical References and Milton's Italian Travels



Egypt and Arabia

INDIVIDUAL ASSIGNMENTS FOR RESEARCH

If it be admitted that one of the chief purposes of English training is to develop the power of independent research, and also that practice is necessary to develop this power, then each pupil should be assigned, at the beginning of the study of a classic, some subject which is closely connected with the theme of the classic, and which is suited to the present research power of the particular pupil.

The following are some of the individual assignments that may be made in the study of *Paradise Lost* and its author. The assignments may well be made at the beginning of the study of the poem, and may be prosecuted while the text is being studied.

SUBJECTS WITH PARTIAL BIBLIOGRAPHIES

1. The making of a bibliography on Milton and *Paradise Lost*, to consist of such books as are found in the city and school libraries.
2. A study of B. III., *Paradise Lost*.
3. A study of B. IV., *Paradise Lost*.
4. A study of B. V., *Paradise Lost*.
5. A study of B. VI., *Paradise Lost*.
6. A study of B. VII., *Paradise Lost*.
7. A study of B. VIII., *Paradise Lost*.
8. A study of B. IX., *Paradise Lost*.

9. A study of B. X., *Paradise Lost*.
10. A study of B. XI., *Paradise Lost*.
11. A study of B. XII., *Paradise Lost*.
12. A study of *Lycidas*.
13. A study of *L'Allegro*.
14. A study of *Il Penseroso*.
15. A study of *Comus*, divided among three pupils.
16. A study of *Samson Agonistes*, divided among three pupils.
17. An outline of *Paradise Regained*, with brief readings.
18. The universe as found in *Homer*, with diagrams. (*Bryant's Iliad*.)
19. The universe as found in *Vergil*, with diagrams. (*Dryden's Vergil*.)
20. The universe as found in *Dante*, with diagrams. (*Longfellow's Dante*.)
21. The *Ptolemaic Theory*, with a diagram. (*Encyc. Brit.*, Vol. II., 777.)
22. The *Copernican Theory*, with a diagram. (*Encyc. Brit.*, Vol. II., 778.)
23. A demonstration, by citation of passages, of the diagrams found in this book.
24. A diagram of *Satan's flight to earth*, with citations in proof.
25. *Milton's early formative influences*. (See bibliography, p. xlviii.)
26. *Milton's education*. (See bibliography, p. xlviii.)
27. *Milton's travels*. (See bibliography, p. xlviii.)
28. *Milton's friendships*. (See bibliography, p. xlviii.)
29. *Milton's environment and residences*. (See bibliography, p. xlviii.)
30. *London in Milton's time*. (*Ordish's Shakespeare's London*.)

31. Milton's matrimonial affairs. (See bibliography, p. xlviii.)
32. Milton as a historian. (Prose Works, Bohn Library.)
33. Areopagitica. (Prose Works, Bohn Library.)
34. Tract on Education. (Prose Works, Bohn Library.)
35. Apology for Smectymnuus. (Prose Works, Bohn Library.)
36. Defence of the English People. (Prose Works, Bohn Library.)
37. Second Defence of the English People. (Prose Works, Bohn Library.)
38. Treatise of Civil Power in Ecclesiastical Causes. (Prose Works, Bohn Library.)
39. Letter to a Friend. (Prose Works, Bohn Library.)
40. Letter to General Monk. (Prose Works, Bohn Library.)
41. The Tenure of Magistrates and Kings. (Prose Works, Bohn Library.)
42. Eikonoklastes. (Prose Works, Bohn Library.)
43. The Puritan Revolution. (Gardiner, or Hume's History of England.)
44. Characteristics of an epic, and the great epics. (National Epics, by Rabb; McClurg.)
45. Who is the hero of Paradise Lost? Prove it.
46. A search through Milton's poems for lines concerning himself.
47. A search through volumes of other poets for poetry on Milton. (See heading, "Poetical," under "Helps to the Study of Milton.")
48. A search through the bibliography on p. 27 of Clark's "A Study of English Prose Writers" for select paragraphs on Milton.
49. The identification of Satan, Beëlzebub, Moloch, Belial,

and Mammon with certain of the "Seven Deadly Sins." (Encyc. Brit., Vol. VIII., 592-593, and Spenser's "Faery Queen," B. I., Canto iv.)

50. Milton's Versification. (Milton's Poems, Cambridge Ed., Macmillan.)

SUGGESTIVE QUESTIONS

The "suggestive questions" here offered are offered as suggestions only, as a complete study-plan would hardly be in keeping with the "research" plan advocated herein. While following the questions given, however, the pupils themselves will find so many others that time cannot be found to follow all of them out.

INTRODUCTORY SUGGESTIONS

1. Have pupils read chapter on "The Cosmography of the Universe in *Paradise Lost*," p. xvi, of this book.

2. Have pupils read text of B. I. and II. outside of class, making notes of outline, and reducing them to the form of an "argument." The different "arguments" of the pupils may be put on the blackboard, compared, discussed, and reduced to final form.

3. Have recitations in class to be assured that pupils have clear ideas of the general plan of the poem through B. I. and II. This need not be carried

out into minute detail. The work of detail may be left until the "suggestive questions" are taken up.

SUGGESTIVE QUESTIONS ON THE INTRODUCTION IN B. I.

1. What lines of the poem are included in the introduction?

2. What are the purposes of the introduction? (These should be given with great definiteness, and should be supported by the reading of citations in proof.)

3. What are the divisions of the introduction? Why so divided?

4. What two questions are asked in the introduction?

5. In what words does Milton state his purpose?

6. At the close of the study of the poem, show the application of the introduction to the rest of the poem.

SUGGESTIVE QUESTIONS ON BOOKS I. AND II.

1. Trace, by citing passages, the circumstances that led to Satan's desire for revenge.

NOTE ON QUESTION 1. — The following is an illustration of a "search" made by a pupil for an answer to this question. It is given just as the pupil made it. Follow up the citations.

THE PUPIL'S NOTES

- I. Introduction to the question, B. I., lines 27-31.
- II. War against God.
 - A. Author, Satan, B. I., 34-44.
 - B. Cause, Satan's ambition, B. I., 36-44.
 - C. Result, B. I., 44-56.
- III. Satan's wrath, B. I., 53-78.
 - A. Mental and physical pain, B. I., 53-56.
 - B. Increased by, —
 - 1. Place, B. I., 56-78.
 - 2. Conversation with Beëlzebub, B. I., 91-124.
 - 3. Condition of his companions, B. I., 604-615.
 - C. Leads to, —
 - 1. Desire for revenge, B. I., 105-124.
- 2. Trace, by citing passages, the mental processes by which Satan arrives at his plan for revenge.
- 3. Trace, by citing passages, the manner by which Satan imparts his desire for revenge.
- 4. Trace, by citing passages, the process by which Satan secures the aid of the other fallen angels.
- 5. Cite passages to show the nature and characteristics of the "Sons of God," the fallen angels.
- 6. Cite passages to show the structure of the Universe.
- 7. Cite passages to show the structure of Chaos.
- 8. Cite passages to show the structure of Hell.

9. Cite passages to show the structure of Heaven.

10. Have pupils draw on the blackboard, the diagrams found in this book, demonstrating them by citations.

11. Assign to individual pupils studies of the characters of the fallen angels as shown by their speeches.

12. Assign to individual pupils studies of the arguments of the several speeches, briefs to be placed on the blackboard.

The pupil who has thoroughly prepared himself upon the poem will find a score of good questions in each book of the poem.

SUGGESTIONS FOR RHETORICAL STUDY

Literary appreciation is a thing of slow growth, and is not indigenous to the average pupil. The study of rhetoric, not necessarily in the order of the book, nor in memorizing the definitions of figures, but in the judicious correlation of the different parts of the rhetoric with the work in hand, is the best aid to the growth of literary appreciation. The teacher will, of course, when desirable, break away from the order of the text-book in rhetoric, and choose such parts or chapters as will aid the pupil in the study of the classic in hand. This study will help to bring in the

day when rhetoric shall no longer be studied as an end, a possession, but as a means to oral expression, written expression, and literary appreciation.

In studying rhetoric in connection with *Paradise Lost*, the following correlation may be made:—

1. The chapters on Clearness, Force, Diction, and Form of Manuscript with oral and written expression.

2. The chapter on Meter with the verse of *Paradise Lost*.

3. The chapter on Harmony with Milton's language.

4. The chapter on Figures with Milton's figures.

In No. 4, the classification with regard to names amounts to little; while the validity, beauty, and strength of the comparisons made by the poet amount to a great deal, and will help materially in the development of the pupil's appreciative power.

The following examples will illustrate the study of figures with a purpose toward literary appreciation and judgment:—

Choose a figure from the text of *Paradise Lost*, make a diagram of the comparisons made, and then try to image the smallness of the one part and the vastness of the other. The following will serve as an example:—

Lines 304-313, B. I., *P. L.*

1. Red (Reed) Sea = Lake in Hell.
2. Waves of Red Sea = Sulphurous waves of the Lake of Hell.
3. Sedge (seaweed) or bodies of Egyptians = Fallen angels.

Contrast insignificance of left side with magnitude of right side by reading lines 195-210, B. I.

OTHER FIGURES

1. Leviathan, B. I., 200-210. 2. Shield, B. I., 284-291. 3. Spear, B. I., 292-297. 4. Locusts, B. I., 338-346.

Test these in the same manner, trying to conceive the vastness of the Miltonic conception.

The class will find scores of other figures. The chapter on Figures in the text-book will now begin to be interesting, definitions will be real, and names will be remembered.

HELPS TO THE STUDY OF PARADISE LOST

Garnett's Milton, Great Writers Series (Scribners) contains an extensive bibliography.

Clark's A Study of English Prose Writers (Scribners) contains an excellent bibliography, in which the pages are cited.

I. Editions of Milton's Works: —

- A. Poetical Works, edited by Masson, 3 vols., \$10.00. (Macmillan.)
- B. Same, edited by Masson, 3 vols., \$5.00. (Macmillan.)
- C. Same, edited by Masson, "Globe Edition," 1 vol., \$1.75. (Macmillan.)
- D. Paradise Lost, edited by Himes, \$1.20. (Harpers, 1898.)
- E. Prose Works, 5 vols., \$1.00 each. (Bohn Libraries, Macmillan.)
- F. English Prose Writings, Morley, \$1.00. (Routledge.)

II. Biographical: —

- A. Brooke's Milton, Classical Writers Series, 60 cents. (Appletons.)
- B. Encyc. Brit., article, Milton, by Masson.
- C. Garnett's Milton, Great Writers Series, \$1.00. (Scribners.)
- D. Pattison's Milton, English Men of Letters Series, 75 cents. (Harpers.)
- E. Johnson's Milton, "Lives of the Poets," \$1.00. (Bohn Libraries, Macmillan.)
- F. Masson's Milton, 6 vols. (Macmillan.) This is the *scholar's* edition.

III. Historical References: —

- A. Green's Short History of the English People, ch. viii and ix., \$1.20. (American Book Co.)
- B. Gardiner's Puritan Revolution, \$1.00. (Scribners.)

IV. Works of General Reference: —

- A. Mythological —
 - 1. Guerber's Myths of Greece and Rome.

2. Gayley's Classic Myths.
3. Grote's History of Greece, Vol. I.
4. Anthon's Classical Dictionary.
5. Smith's Classical Dictionary.
6. Harper's Classical Dictionary.

B. Biblical —

1. Cruden's Concordance.
2. Smith's Bible Dictionary.

V. Poetical: —

- A. Tennyson's Sonnet, entitled "Milton."
- B. Dryden's Under the Portrait of Milton.
- C. Keats's On Seeing a Lock of Milton's Hair.
- D. Longfellow's Sonnet on Milton.
- E. Wordsworth's Sonnet, "Milton, Thou Should'st be Living at this Hour."
- F. Andrew Marvell's The Rehearsal Transposed.
- G. Gray's The Progress of Poesy, iii. 2.
- H. Pupils should find others in some library. For conceptions of Hell by other peoples, see Dante's Divine Comedy, by Longfellow, pp. 210-246. (Houghton Mifflin, & Co.)

VI. Histories of English Literature: —

- A. The best of these are familiar to every teacher of English.
- B. The pupils in cities having libraries can examine library catalogue under "Literature, English," and "Milton," for other references than those given by the teacher.

MILTON'S
PARADISE LOST
BOOKS I AND II

MILTON'S PREFACE



THE VERSE

THE measure is English heroic verse without rime, as that of Homer in Greek, and of Vergil in Latin; rime being no necessary adjunct or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age to set off wretched matter and lame meter; graced, indeed, since by the use of some famous modern poets, carried away by custom, but much to their own vexation, hindrance, and constraint to express many things otherwise, and for the most part worse, than else they would have expressed them. Not without cause, therefore, some, both Italian and Spanish poets of prime note, have rejected rime, both in longer and shorter works, as have also long since our best English tragedies, as a thing of itself, to all judicious ears, trivial and of no true musical delight; which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another;

not in the jingling sound of like endings, a fault avoided by the learned ancients both in poetry and all good oratory. This neglect, then, of rime, so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteemed an example set, the first in English, of ancient liberty recovered to heroic poem from the troublesome and modern bondage of riming.

BOOK I

THE ARGUMENT

THE First Book proposes, first in brief, the whole subject, — man's disobedience, and the loss thereupon of Paradise, wherein he was placed ; then touches the prime cause of his fall, the serpent, or rather Satan in the serpent ; who, revolting from God, and drawing to his side many legions of angels, was, by the command of God, driven out of Heaven, with all his crew, into the great deep. Which action passed over, the poem hastens into the midst of things, presenting Satan with his angels now fallen into Hell, described here, not in the center (for Heaven and Earth may be supposed as yet not made, certainly not yet accursed), but in a place of utter darkness, fitliest called Chaos. Here Satan, with his angels, lying on the burning lake, thunder-struck and astonished, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him ; they confer of their miserable fall ; Satan awakens all his legions, who lay till then in the same manner confounded ; they rise ; their numbers ; array of battle ; their chief leaders named according to the idols known afterward in Canaan and the countries adjoining. To these Satan directs his speech : comforts them with hope yet of regaining Heaven, but tells them lastly of a new world and a new kind of creature to be created according to an ancient prophecy, or report in Heaven ; for that

angels were long before this visible creation, was the opinion of many ancient Fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep: the infernal peers there sit in council.

PARADISE LOST



BOOK I

OF man's first disobedience,° and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater° Man
Restore us, and regain the blissful seat,
Sing, heavenly° Muse, that on the secret top
Of Oreb° or of Sinai, didst inspire
That shepherd, who first taught the chosen° seed
In the beginning how the heavens and earth
Rose out of chaos; or, if Sion° hill
Delight thee more, and Siloa's° brook that flowed
Fast by the oracle° of God, I thence
Invoke thy aid to my adventurous song,
That with no middle° flight intends to soar
Above the Aonian° mount, while it pursues
Things unattempted yet in prose or rhyme.

10

And chiefly thou, O Spirit,^o that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou knowest. Thou from the first
Wast present, and with mighty wings outspread, 20
Dove-like, sat'st brooding^o on the vast abyss,
And mad'st it pregnant. What in me is dark,
Illumine; what is low, raise and support;
That to the highth^o of this great argument,
I may assert eternal providence,
And justify the ways of God to men.

Say first — for heaven^o hides nothing from thy view,
Nor the deep tract of hell — say first, what cause
Moved our grand parents in that happy state,
Favored of heaven so highly, to fall off 30
From their Creator, and transgress his will
For one restraint, lords of the world besides.
Who first seduced them to that foul revolt?
The infernal Serpent^o; he it was whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from heaven, with all his host
Of rebel angels; by whose aid, aspiring
To set himself in glory above his peers,
He trusted to have equaled the Most^o High, 40
If he opposed; and, with ambitious aim,

Against the throne and monarchy of God,
Raised impious war in heaven and battle proud,
With vain attempt. Him the Almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamant chains and penal fire,
Who durst defy the Omnipotent to arms.

Nine° times the space that measures day and night 50
To mortal men, he with his horrid crew
Lay vanquished, rolling in the fiery gulf,
Confounded, though immortal; but his doom
Reserved him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him. Round he throws his baleful eyes,
That witnessed° huge affliction and dismay,
Mixed with obdurate pride and steadfast hate.
At once, as far as angel's ken,° he views
The dismal situation waste and wild: 60
A dungeon horrible, on all sides round
As one great furnace flamed; yet from those flames
No light; but rather darkness° visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell; hope° never comes

That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning^o sulphur unconsumed.
Such^o place eternal justice had prepared 70
For those rebellious; here their prison ordained
In utter^o darkness, and their portion set
As far removed^o from God and light of heaven
As from the center thrice to the utmost pole.
Oh, how unlike the place from whence they fell!
There the companions of his fall, o'erwhelmed
With floods and whirlwinds of tempestuous fire,
He soon discerns; and, weltering by his side,
One next himself in power, and next in crime,
Long after known in Palestine,^o and named 80
Beëlzebub.^o To whom the archenemy,
And thence in heaven called Satan, with bold words
Breaking the horrid silence, thus began:—

“If thou beest he—but oh, how fallen! how changed
From him, who, in the happy realms of light,
Clothed with transcendent brightness, didst outshine
Myriads, though bright!—if he, whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise,
Joined with me once, now misery hath joined 90
In equal ruin; into what pit thou seest,

From what highth fall'n, so much the stronger proved
He with his thunder°; and till then, who knew
The force of those dire arms? Yet not for those,
Nor what the potent Victor in his rage
Can else inflict, do I repent; or change,
Though changed in outward luster, that fixed mind,
And high disdain from sense of injured merit,
That with the Mightiest raised me to contend,
And to the fierce contention brought along 100
Innumerable force of spirits armed,
That durst dislike his reign, and, me preferring,
His utmost power with adverse power opposed
In dubious battle° on the plains of heaven,
And shook his throne. What though the field be lost?
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield, —
And what is else not to be overcome? —
That glory never shall his wrath or might 110
Extort from me. To bow and sue for grace
With suppliant knee, and deify his power
Who, from the terror of this arm, so late
Doubted his empire — that were low indeed:
That were an ignominy and shame beneath
This downfall; since, by fate, the strength of gods

And this empyreal^o substance cannot fail;
Since, through experience of this great event,
In arms not worse, in foresight much advanced,
We may with more successful hope resolve
To wage, by force or guile, eternal war,
Irreconcilable to our grand Foe,
Who now triumphs, and in the excess of joy
Sole reigning, holds the tyranny of heaven."

120

So spake the apostate angel, though in pain,
Vaunting aloud, but racked with deep despair;
And him thus answered soon his bold compeer: —

"O prince, O chief of many thronèd powers
That led the embattled seraphim^o to war
Under thy conduct, and, in dreadful deeds
Fearless, endangered heaven's perpetual King,
And put to proof his high supremacy,
Whether upheld by strength, or chance, or fate!
Too well I see and rue the dire event,
That with sad overthrow and foul defeat
Hath lost us heaven, and all this mighty host
In horrible destruction laid thus low,
As far as gods and heavenly essences^o
Can perish; for the mind and spirit remains
Invincible, and vigor soon returns,
Though all our glory extinct, and happy state

130

140

Here swallowed up in endless misery.
But what if he our conqueror (whom I now
Of force believe almighty, since no less
Than such could have o'erpowered such force as ours)
Have left us this our spirit and strength entire
Strongly to suffer and support our pains,
That we may so suffice his vengeful ire,
Or do him mightier service as his thralls^o
By right of war, whate'er his business be,
Here in the heart of hell to work in fire,
Or do his errands in the gloomy^o deep?
What can it then avail, though yet we feel
Strength undiminished or eternal being,
To undergo eternal punishment?"

150

Whereto with speedy words the archfiend replied:—

“Fallen cherub! to be weak is miserable,
Doing or suffering; but of this be sure,
To do aught good never will be our task,
But^o ever to do ill our sole delight,
As being the contrary to his high will
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labor must be to pervert that end,
And out of good still to find means of evil;
Which ofttimes may succeed, so as perhaps

160

Shall grieve him, if I fail^o not, and disturb
His inmost counsels from their destined aim.
But see! the angry victor hath recalled
His ministers of vengeance and pursuit 170
Back to the gates of heaven; the sulphurous hail,
Shot after us in storm, o'erblown, hath laid
The fiery surge that from the precipice
Of heaven received us falling; and the thunder,
Winged with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow^o through the vast and boundless deep.
Let us not slip^o the occasion, whether scorn
Or satiate fury yield it from our foe.
Seest thou yon dreary plain, forlorn and wild, 180
The seat of desolation, void of light
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
There rest, if any rest can harbor there;
And, reassembling our afflicted powers,
Consult how we may henceforth most offend
Our enemy; our own loss how repair;
How overcome this dire calamity;
What reënforcement we may gain from hope; 190
If not, what resolution from despair."

Thus Satan, talking to his nearest mate,
With head uplift above the wave, and eyes
That sparkling blazed; his other parts besides,
Prone on the flood, extended long and large,
Lay floating many a rood; in bulk as huge
As whom the fables name of monstrous size,
Titanian^o or earth-born, that warred on Jove,
Briareos^o or Typhon,^o whom the den
By ancient Tarsus^o held; or that sea-beast
Leviathan,^o which God of all his works
Created hugest that swim the ocean-stream.
Him, haply, slumbering on Norway foam,
The pilot of some small night-foundered skiff
Deeming some island, oft, as seamen tell,
With fixèd anchor in his scaly rind,
Moors by his side under the lee, while night
Invests the sea, and wishèd morn delays.
So stretched out huge in length the archfiend lay,
Chained on the burning lake; nor ever thence
Had risen or heaved his head, but that the will^o
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others; and, enraged, might see

200

210

How all his malice served but to bring forth
Infinite goodness, grace, and mercy, shown
On man by him seduced, but on himself
Treble confusion, wrath, and vengeance poured. 220

Forthwith, upright he rears from off the pool
His mighty stature; on each hand the flames,
Driven backward, slope their pointing spires, and,
rolled

In billows, leave i' the midst a horrid vale.
Then with expanded wings he steers his flight
Aloft, incumbent on the dusky air
That felt unusual weight, till on dry land
He lights; if it were land that ever burned
With solid, as the lake with liquid fire,
And such appeared in hue, as when the force 230
Of subterranean wind transports a hill
Torn from Pelorus,^o or the shattered side
Of thundering Ætna,^o whose combustible
And fueled^o entrails, thence conceiving fire,
Sublimed^o with mineral fury, aid the winds,
And leave a singèd bottom all involved
With stench and smoke. Such resting found the
sole

Of unblest feet. Him followed his next mate,
Both glorying to have scaped the Stygian^o flood

As gods, and by their own recovered strength, 240
Not by the sufferance of supernal power.

“Is this the region, this the soil, the clime,”
Said then the lost archangel, “this the seat
That we must change for heaven?—this mournful
gloom

For that celestial light? Be it so! since he
Who now is sovran can dispose and bid
What shall be right: farthest from him is best,
Whom reason hath equaled,^o force hath made supreme
Above his equals. Farewell,^o happy fields,
Where joy forever dwells! Hail, horrors! hail, 250
Infernal world! and thou, profoundest Hell,
Receive thy new possessor! one who brings
A mind not to be changed by place or time.
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
What matter where, if I be still the same,
And what I should be, all but less than he
Whom thunder hath made greater? Here at least

We shall be free: the Almighty hath not built
Here for his envy, will not drive us hence: 260
Here we may reign secure; and, in my choice,
To reign^o is worth ambition, though in hell:
Better to reign in hell, than serve in heaven!

But wherefore let we then our faithful friends,
The associates and co-partners of our loss,
Lie thus astonished° on the oblivious° pool,
And call them not to share with us their part
In this unhappy mansion, or once more
With rallied arms to try what may be yet
Regained in heaven, or what more lost in hell ? ” 270

So Satan spake, and him Beëlzebub
Thus answered: “ Leader of those armies bright,
Which, but the Omnipotent, none could have foiled,
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers — heard so oft
In worst extremes, and on the perilous edge°
Of battle when it raged, in all assaults
Their surest signal — they will soon resume
New courage and revive, though now they lie
Groveling and prostrate on yon lake of fire, 280
As we erewhile, astounded and amazed:
No wonder, fallen such a pernicious highth ! ”

He scarce had ceased, when the superior fiend
Was moving toward the shore ; his ponderous shield,°
Ethereal temper, massy, large, and round,
Behind him cast. The broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the ‘ Tuscan° artist views

At evening from the top of Fesolè
Or in Valdarno,° to descry new lands,
Rivers, or mountains, in her spotty globe.
His spear — to equal which the tallest pine,
Hewn on Norwegian hills, to be the mast
Of some great ammiral,° were but a wand —
He walked with, to support uneasy steps
Over the burning marle,° not like those steps
On heaven's azure; and the torrid clime
Smote on him sore besides, vaulted with fire.
Nathless he so endured, till on the beach
Of that inflamèd sea he stood, and called
His legions, angel forms, who lay entranced
Thick as autumnal leaves that strow the brooks
In Vallombrosa,° where the Etrurian° shades
High over-arched embower; or scattered sedge
Afloat, when with fierce winds Orion° armed
Hath vexed the Red Sea coast, whose waves o'erthrew
Busiris° and his Memphian° chivalry,°
While with perfidious° hatred they pursued
The sojourners of Goshen,° who beheld
From the safe shore their floating carcasses
And broken chariot-wheels. So, thick bestrown,
Abject and lost lay these, covering the flood,
Under amazement of their hideous change.

290

300

310

He called so loud that all the hollow deep
Of hell resounded:— “Princes, Potentates,
Warriors, the flower of heaven — once yours; now lost,
If such astonishment as this can seize
Eternal spirits! Or have ye chosen this place
After the toil of battle to repose
Your wearied virtue, for the ease you find 320
To slumber here, as in the vales of heaven?
Or in this abject posture have ye sworn
To adore the Conqueror, who now beholds
Cherub° and seraph° rolling in the flood
With scattered arms and ensigns, till anon
His swift pursuers from heaven-gates discern
The advantage, and, descending, tread us down
Thus drooping, or with linkèd thunderbolts°
Transfix us to the bottom of this gulf? —
Awake, arise, or be forever fallen!” 330

They heard, and were abashed, and up they sprung
Upon the wing; as when men, wont to watch,
On duty sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not° perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their general's voice they soon obeyed,
Innumerable. As when the potent rod°

Of Amram's^o son, in Egypt's evil day,
Waved round the coast, up-called a pitchy cloud^o 340
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night, and darkened all the land of Nile;
So numberless were those bad angels seen
Hovering on wing under the cope of hell,
'Twixt upper, nether, and surrounding fires;
Till, as a signal given, the uplifted spear
Of their great sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain; 350
A multitude^o like which the populous North
Poured never from her frozen loins to pass
Rhene^o or the Danaw, when her barbarous sons
Came like a deluge on the South, and spread
Beneath Gibraltar to the Libyan sands.
Forthwith from every squadron and each band,
The heads and leaders thither haste where stood
Their great commander; godlike shapes, and forms
Excelling human; princely dignities;
And powers that erst in heaven sat on thrones, 360
Though of their names in heavenly records now
Be no memorial, blotted out and rased
By their rebellion from the books of life.

Nor had they yet among the sons of Eve
Got them new names; till, wandering o'er the earth,
Through God's high sufferance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and the invisible
Glory of him that made them to transform 370
Oft to the image of a brute, adorned
With gay religions full of pomp and gold,
And devils to adore for deities:
Then were they known to men by various names,
And various idols through the heathen world.

Say, Muse, their names then known, who first, who
last,

Roused from the slumber on that fiery couch,
At their great emperor's call, as next in worth
Came singly where he stood on the bare strand,
While the promiscuous crowd stood yet aloof. 380

The chief were those, who, from the pit of hell
Roaming to seek their prey on earth, durst fix
Their seats, long after, next the seat of God,
Their altars by his altar, gods adored
Among the nations round; and durst abide
Jehovah thundering out of Sion, throned
Between the cherubim°; yea, often placed

Within his sanctuary itself their shrines,
Abominations; and with cursed things
His holy rites and solemn feasts profaned, 390
And with their darkness durst affront his light.

First° Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears,
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that passed through fire
To his grim idol. Him the Ammonite
Worshiped in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighborhood, the wisest heart 400
Of Solomon he led by fraud to build
His temple° right against the temple of God
On that opprobrious hill, and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of hell.
Next, Chemos,° the obscene dread of Moab's sons,
From Aroar to Nebo and the wild
Of southmost Abarim; in Hesebon
And Horonaim, Seon's realm, beyond
The flowery dale of Sibma clad with vines, 410
And Elealè to the Asphaltic° pool;
Peor his other name, when he enticed

Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal, by the grove
Of Moloch homicide, lust hard by hate,
Till good Josiah drove them thence to hell.
With these came they, who, from the bordering flood
Of old Euphrates to the brook that parts 420
Egypt from Syrian ground, had general names
Of Baälim^o and Ashtaroth, those male,
These feminine; for spirits, when they please,
Can either sex assume, or both; so soft
And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but, in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their aery purposes, 430
And works of love or enmity fulfill.
For those the race of Israel oft forsook
Their Living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads, as low
Bowed down in battle, sunk before the spear
Of despicable foes. With these in troop

Came Astoreth,^o whom the Phœnicians called
Astarte, queen of heaven, with crescent horns ;
To whose bright image nightly by the moon 440
Sidonian virgins paid their vows and songs ;
In Sion also not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king^o whose heart, though large,
Beguiled by fair idolatresses, fell
To idols foul. Thammuz^o came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day,
While smooth Adonis from his native rock 450
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded : the love tale
Infected Sion's daughters with like heat,
Whose wanton passions in the sacred porch
Ezekiel^o saw, when, by the vision led,
His eye surveyed the dark idolatries
Of alienated Judah. Next came^o one
Who mourned in earnest, when the captive ark
Maimed his brute image, head and hands lopt off,
In his own temple, on the grunsel^o edge, 460
Where he fell flat and shamed his worshipers .
Dagon his name, sea-monster, upward man

And downward fish ; yet had his temple high
Reared° in Azotus, dreaded through the coast
Of Palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier bounds.
Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharphar, lucid streams.
He also against the house of God was bold :
A leper° once he lost, and gained a king,
Ahaz,° his sottish conqueror, whom he drew
God's altar to disparage and displace
For one of Syrian mode, whereon to burn
His odious offerings, and adore the gods
Whom he had vanquished. After these appeared
A crew who, under names of old renown,
Osiris,° Isis,° Orus,° and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt and her priests to seek
Their wandering gods disguised in brutish forms
Rather than human. Nor did° Israel scape
The infection, when their borrowed gold composed
The calf in Oreb ; and the rebel king°
Doubled that sin in Bethel and in Dan,
Likening his Maker to the grazèd ox —
Jehovah, who in one night, when he passed

470

480

From Egypt marching, equaled with one stroke
Both her firstborn and all her bleating gods.
Belial^c came last; than whom a spirit more lewd 490
Fell not from Heaven, or more gross to love
Vice for itself. To him no temple stood
Or altar smoked; yet who more oft than he
in temples and at altars, when the priest
Turns atheist, as did Eli's sons, who filled
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury and outrage; and, when night 500
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine. . . .

These were the prime in order and in might:
The rest were long to tell; though far renowned
The Ionian Gods — of Javan's issue held
Gods, yet confessed later than Heaven and Earth,
Their boasted parents;—Titan,^o Heaven's firstborn, 510
With his enormous brood, and birthright seized
By younger Saturn: he from mightier Jove,
His own and Rhea's son, like measure found;
So Jove usurping reigned. These, first in Crete
And Ida known, thence on the snowy top

Of cold Olympus ruled the middle air,
Their highest heaven; or on the Delphian° cliff,
Or in Dodona, and through all the bounds
Of Doric land; or who with Saturn old
Fled over Adria° to the Hesperian fields, 520
And o'er the Celtic° roamed the utmost isles.

7 All these and more came flocking; but with looks
Downcast and damp; yet such wherein appeared
Obscure some glimpse of joy to have found their chief
Not in despair, to have found themselves not lost
In loss itself; which on his countenance cast
Like doubtful hue. But he, his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently raised
Their fainting courage and dispelled their fears; 530
Then straight commands that, at the warlike sound
Of trumpets loud and clarions, be upreared
His mighty standard. That proud honor claimed
Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign; which, full high advanced,
Shone like a meteor streaming to the wind,
With gems and golden luster rich emblazed,
Sêraphic arms and trophies; all the while
Sonorous metal blowing martial sounds: 540

At which the universal host up-sent
A shout that tore hell's concave, and beyond
Frighted the reign of Chaos and old Night.
All in a moment through the gloom were seen
Ten thousand banners rise into the air,
With orient^o colors waving: with them rose
A forest huge of spears; and thronging helms
Appeared, and serried shields in thick array
Of depth immeasurable. Anon they move
In perfect phalanx to the Dorian^o mood 550
Of flutes and soft recorders — such as raised
To highth of noblest temper heroes old
Arming to battle, and instead of rage
Deliberate valor breathed, firm, and unmoved
With dread of death to flight or foul retreat;
Nor wanting power to mitigate and swage
With solemn touches troubled thoughts, and chase
Anguish and doubt and fear and sorrow and pain
From mortal or immortal minds. Thus they,
Breathing united force with fixèd thought, 560
Moved on in silence to soft pipes that charmed
Their painful steps o'er the burnt soil. And now
Advanced in view they stand, a horrid front
Of dreadful length and dazzling arms, in guise
Of warriors old, with ordered spear and shield,

Awaiting what command their mighty chief
Had to impose. He through the armèd files
Darts his experienced eye, and soon traverse
The whole battalion views, their order due,
Their visages and stature as of gods : 570
Their number last he sums. And now his heart
Distends with pride, and, hardening in his strength,
Glories; for never, since created man,
Met such embodied force as, named with these,
Could merit more than that small^o infantry
Warr'd on by cranes; though all the giant brood
Of Phlegra^o with the hercic race were joined
That fought at Thebes and Ilium, on each side
Mixed with auxiliar gods; and what resounds
In fable or romance of Uther's son^o 580
Begirt with British and Armoric knights;
And all who since, baptized or infidel,
Jousted in Aspramont, or Montalban,
Damasco, or Morocco, or Trebizond,
Or whom Biserta sent from Afric shore
When Charlemain^o with all his peerage fell
By Fontarabbia. Thus far these beyond
Compare of mortal prowess, yet observed
Their dread commander. He, above the rest
In shape and gesture proudly eminent, 590

Stood like a tower. His form had yet not lost
All her° original brightness, nor appeared
Less than archangel ruined, and the excess
Of glory obscured: as when the sun, new-risen,
Looks through the horizontal misty air,
Shorn of his beams, or, from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darkened so, yet shone
Above them all the archangel; but his face
Deep scars of thunder had intrenched; and care
Sat on his faded cheek, but under brows
Of dauntless courage, and considerate pride
Waiting revenge. Cruel his eye, but cast
Signs of remorse and passion, to behold
The fellows of his crime, the followers rather
(Far other once beheld in bliss), condemned
Forever now to have their lot in pain;
Millions of spirits for his fault amerced
Of heaven, and from eternal splendors flung
For his revolt; yet faithful how they stood,
Their glory withered: as, when heaven's fire
Hath scathed the forest oaks or mountain pines,
With singèd top, their stately growth, though bare,
Stands on the blasted heath. He now prepared

600

510

To speak; whereat their doubled ranks they bend
From wing to wing, and half inclose him round
With all his peers: attention held them mute.
Thrice he assayed, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth: at last, 620
Words interwove with sighs found out their way.

“O° myriads of immortal spirits! O powers
Matchless, but with the Almighty! — and that strife
Was not inglorious, though the event was dire,
As this place testifies, and this dire change
Hateful to utter! But what power of mind,
Foreseeing or presaging, from the depth
Of knowledge past or present, could have feared
How such united force of gods, how such
As stood like these, could ever know repulse? 630
For who can yet believe, though after loss,
That all these puissant legions, whose exile
Hath emptied heaven, shall fail to reascend,
Self-raised, and repossess their native seat?
For me, be witness all the host of heaven,
If counsels different, or danger shunned
By me, have lost our hopes. But he who reigns
Monarch in heaven, till then as once secure
Sat on his throne, upheld by old repute,
Consent, or custom, and his regal state 640

Put forth at full, but still his strength concealed;
Which tempted our attempt, and wrought our fall
Henceforth his might we know, and know our own,
So as not either to provoke, or dread
New war, provoked: our better part remains
To work in close design, by fraud or guile,
What force affected not; that he no less
At length from us may find, who overcomes
By force hath overcome but half his foe.
Space may produce new worlds; whereof so rife 650
There went a fame in heaven that he ere long
Intended to create, and therein plant
A generation whom his choice regard
Should favor equal to the sons of heaven.
Thither, if but to pry, shall be perhaps
Our first eruption; thither, or elsewhere;
For this infernal pit shall never hold
Celestial spirits in bondage, nor the abyss
Long under darkness cover. But these thoughts
Full counsel must mature. Peace is despaired; 660
For who can think submission? War, then, war,
Open or understood, must be resolved."

He spake; and to confirm his words, out-flew
Millions of flaming swords, drawn from the thighs
Of mighty cherubim: the sudden blaze

Far round illumined hell. Highly they raged
Against the highest, and fierce with graspèd arms
Clashed on their sounding shields the din of war,
Hurling defiance toward the vault of heaven.

There stood a hill not far, whose grisly top 570
Belched fire and rolling smoke: the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither, winged with speed,
A numerous brigade hastened; as when bands
Of pioneers, with spade and pickaxe armed,
Forerun the royal camp, to trench a field,
Or cast a rampart. Mammon^o led them on,
Mammon, the least erected spirit that fell
From heaven; for even in heaven his looks and
thoughts 680

Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific. By him first
Men also, and by his suggestion taught,
Ransacked the center, and with impious hands
Rifled the bowels of their mother Earth
For treasures better hid. Soon had his crew
Opened into the hill a spacious wound,

And digged out ribs of gold. Let none admire
That riches grow in hell: that soil may best
Deserve the precious bane. And here let those
Who boast in mortal things, and, wondering, tell
Of Babel^o and the works of Memphian kings,
Learn how their greatest monuments of fame,
And strength, and art, are easily outdone
By spirits reprobate, and in an hour
What in an age they, with incessant toil
And hands innumerable, scarce perform.
Nigh on the plain, in many cells prepared, 590
That underneath had veins of liquid fire
Sluiced from the lake, a second multitude
With wondrous art founded the massy ore,
Severing each kind, and scummed^o the bullion dross.
A third as soon had formed within the ground
A various mold, and from the boiling cells
By strange conveyance filled each hollow nook;
As in an organ, from one blast of wind,
To many a row of pipes the sound-board breathes.
Anon out of the earth a fabric huge 710
Rose like an exhalation, with the sound
Of dulcet symphonies and voices sweet,
Built like a temple, where pilasters round
Were set, and Doric pillars overlaid

With golden architrave; nor did there want
Cornice or frieze, with bossy sculptures graven:
The roof was fretted gold. Not Babylon
Nor great Alcairo such magnificence
Equaled in all their glories, to enshrine
Belus or Serapis their gods, or seat
Their kings, when Egypt with Assyria strove
In wealth and luxury. The ascending pile
Stood fixed her stately highth; and straight the doors,
Opening their brazen folds, discover, wide
Within, her ample spaces, o'er the smooth
And level pavement. From the archèd roof,
Pendent by subtle magic, many a row
Of starry lamps and blazing cressets, fed
With naphtha and asphaltus, yielded light
As from a sky. The hasty multitude
Admiring entered; and the work some praise,
And some the architect. His hand was known
In heaven by many a towered structure high,
Where sceptered angels held their residence,
And sat as princes, whom the supreme King
Exalted to such power, and gave to rule,
Each° in his hierarchy, the orders bright.
Nor was his name unheard or unadored
In ancient Greece; and in Ausonian° land

720

730

Men called him Mulciber°; and how he fell 740
From heaven they fabled, thrown by angry Jove
Sheer o'er the crystal battlements: from morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropt from the zenith like a falling star,
On Lemnos° the Ægean isle. Thus they relate,
Erring; for he with his rebellious rout
Fell long before; nor aught availed him now
To have built in heaven high towers; nor did he scape
By all his engines, but was headlong sent 750
With his industrious crew to build in hell.

Meanwhile the wingèd heralds by command
Of sovran power, with awful ceremony
And trumpets' sound, throughout the host proclaim
A solemn council forthwith to be held
At Pandemonium,° the high capital
Of Satan and his peers. Their summons called
From every band and squared regiment
By place or choice the worthiest: they anon 760
With hundreds and with thousands trooping came
Attended. All access was thronged: the gates
And porches wide, but chief the spacious hall
(Though like a covered field, where champions° bold
Wont ride in armed, and at the soldan's chair

Defied the best of Paynim° chivalry
To mortal combat or career with lance)
Thick swarmed, both on the ground and in the air,
Brushed with the hiss of rustling wings. As bees
In springtime, when the Sun with Taurus rides,
Pour forth their populous youth about the hive 770
In clusters, they among fresh dews and flowers
Fly to and fro, or on the smoothèd plank,
The suburb of their straw-built citadel,
New rubbed with balm, expatiate, and confer
Their state affairs: so thick the aery crowd
Swarmed and were straitened; till, the signal given,
Behold a wonder! they but now who seemed
In bigness to surpass Earth's giant sons,
Now less than smallest dwarfs, in narrow room
Throng numberless, like that pygmean° race 780
Beyond the Indian mount; or faery° elves,
Whose midnight revels, by a forest side
Or fountain, some belated peasant sees,
Or dreams he sees, while overhead the Moon
Sits arbitress, and nearer to the earth
Wheels her pale course: they, on their mirth and dance
Intent, with jocund music charm his ear:
At once with joy and fear his heart rebounds.
Thus incorporeal spirits to smallest forms

Reduced their shapes immense, and were at large, 790
Though without number still, amidst the hall
Of that infernal court. But far within,
And in their own dimensions like themselves,
The great seraphic lords and cherubim
In close recess and secret conclave sat,
A thousand demigods on golden seats,
Frequent and full. After short silence then,
And summons read, the great consult began.

END OF BOOK I

BOOK II

HIGH on a throne of royal state, which far
Outshone the wealth of Ormus° and of Ind°,
Or where the gorgeous East with richest hand
Showers° on her kings barbaric pearl and gold,
Satan exalted sat, by merit° raised
To that bad° eminence; and, from despair°
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain war with heaven; and, by success untaught,
His proud imaginations thus displayed: —

10

“Powers and Dominions, Deities° of Heaven! —

For, since no deep within her gulf can hold
Immortal vigor, though oppressed and fallen,
I give not heaven for lost: from this descent
Celestial virtues rising will appear
More glorious and more dread than from no fall,
And trust themselves to fear no second fate! —
Me, though just right°, and the fixed laws of heaven,
Did first create your leader; next, free choice,
With what besides in council or in fight

20

Hath been achieved of merit; yet this loss,
Thus far at least recovered, hath much more
Established in a safe, unenvied throne,
Yielded with full consent. The happier state
In heaven, which follows dignity, might draw
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thunderer's aim
Your bulwark, and condemns to greatest share
Of endless pain? Where there is, then, no good 30
For which to strive, no strife can grow up there
From faction; for none sure will claim in hell
Precedence; none, whose portion is so small
Of present pain that with ambitious mind
Will covet more! With this advantage, then,
To union, and firm faith, and firm accord,
More than can be in heaven, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assured us; and by what best way, 40
Whether of open war or covert guile,
We now debate. Who can advise, may speak."

He ceased; and next him Moloch, scepter'd king,
Stood up, the strongest° and the fiercest spirit
That fought in heaven, now fiercer by despair.

His trust was with the Eternal to be deemed
Equal in strength, and, rather than be less,
Cared not to be at all: with that care lost,
Went all his fear; of God, or hell, or worse,
He recked not, and these words thereafter spake: — 50

“My^o sentence is for open war. Of wiles,
More unexpert, I boast not: them let those
Contrive who need, or when they need; not now.
For, while they sit contriving, shall the rest,
Millions that stand in arms and longing wait
The signal to ascend, sit lingering here, '
Heaven's fugitives, and for their dwelling-place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? No! let us rather choose, 60
Armed with hell-flames and fury, all at once,
O'er heaven's high towers to force resistless way,
Turning our tortures into horrid arms
Against the Torturer; when, to meet the noise
Of his almighty engine, he shall hear
Infernal thunder; and, for lightning, see
Black^o fire and horror shot with equal rage
Among his angels, and his throne itself
Mixed with Tartarean^o sulphur and strange fire,
His own invented torments. But perhaps 70

The way seems difficult, and steep to scale
With upright wing against a higher foe!
Let such bethink^o them, if the sleepy drench^o
Of that forgetful lake^o benumb not still,
That in our proper^o motion we ascend
Up to our native seat: descent and fall
To us is adverse. Who but felt of late,
When the fierce foe hung on our broken rear
Insulting, and pursued us through the deep,
With what compulsion and laborious flight 80
We sunk thus low? The ascent is easy, then:
The event is feared! Should we again provoke
Our stronger, some worse way his wrath may find
To our destruction,---if there be in hell
Fear to be worse destroyed!---What can be worse
Than to dwell here, driven out from bliss, condemned
In this abhorrèd deep to utter woe;
Where pain of unextinguishable fire
Must exercise us without hope of end,
The vassals of his anger, when the scourge 90
Inexorably, and the torturing hour,
Calls us to penance? More destroyed than thus,
We should be quite abolished, and expire.
What fear we then? what doubt we to incense
His utmost ire? which, to the highth enraged,

Will either quite consume us, and reduce
To nothing this essential — happier far
Than, miserable, to have eternal being! —
Or, if our substance be indeed divine,
And cannot cease to be, we are at worst
On this side nothing; and by proof we feel
Our power sufficient to disturb his heaven,
And with perpetual inroads to alarm,
Though inaccessible, his fatal throne;
Which, if not victory, is yet revenge!”

100

He ended frowning, and his look denounced
Desperate revenge, and battle dangerous
To less than gods. On the other side, up rose
Belial, in act more graceful and humane.
A fairer person lost not heaven: he seemed
For dignity composed, and high exploit;
But all was false and hollow, though his tongue
Dropt manna, and could make the worse^o appear
The better reason, to perplex and dash
Maturest counsels; for his thoughts were low,
To vice industrious, but to nobler deeds,
Timorous and slothful. Yet he pleased the ear,
And with persuasive accent thus began: —

110

“I^o should be much for open war, O Peers,
As not behind in hate, if what was urged

120

Main reason to persuade immediate war
Did not dissuade me most, and seem to cast
Ominous conjecture on the whole success;
When he who most excels in fact of arms,
In what he counsels and in what excels
Mistrustful, grounds his courage on despair
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
First, what revenge? The towers of heaven are filled
With armed watch, that render all access 130
Impregnable: oft on the bordering deep
Encamp their legions, or, with obscure wing,
Scout far and wide into the realm of Night,
Scorning surprise. Or, could we break our way
By force, and at our heels all hell should rise
With blackest insurrection to confound
Heaven's purest light, yet our great Enemy,
All incorruptible, would on his throne
Sit unpolluted; and the ethereal mold,
Incapable of stain, would soon expel 140
Her mischief, and purge off the baser fire,
Victorious. Thus repulsed, our final hope
Is flat despair: we must exasperate
The Almighty Victor to spend all his rage;
And that must end us: that must be our cure,—

To be no more. Sad cure! for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallowed up and lost
In the wide womb of uncreated Night, 150
Devoid of sense and motion? And who knows,
Let this be good, whether our angry Foe
Can give it, or will ever? How he can,
Is doubtful: that he never will, is sure.
Will he, so wise, let loose at once his ire,
Belike through impotence, or unaware,
To give his enemies their wish, and end
Them in his anger whom his anger saves
To punish endless? 'Wherefore cease we, then?'
Say they who counsel war: 'we are decreed, 160
Reserved, and destined to eternal woe:
Whatever doing, what can we suffer more?
What can we suffer worse?' Is this, then, worst,
Thus sitting, thus consulting, thus in arms?
What when we fled amain, pursued and strook
With heaven's afflicting thunder, and besought
The deep to shelter us? This hell then seemed
A refuge from those wounds. Or when we lay
Chained on the burning lake? That sure was worse.
What if the breath that kindled those grim fires, 170

Awaked, should blow them into sevenfold rage,
And plunge us in the flames ? or, from above,
Should intermitted vengeance arm again
His red right hand to plague us ? What if all
Her stores were opened, and this firmament
Of hell should spout her cataracts of fire,
Impendent horrors, threatening hideous fall
One day upon our heads ; while we perhaps,
Designing or exhorting glorious war,
Caught in a fiery tempest, shall be hurled, 180
Each on his rock transfixed, the sport and prey
Of racking whirlwinds, or forever sunk
Under yon boiling ocean, wrapped in chains,
There to converse with everlasting groans,
Unrespited, unpitied, and unreprieved,
Ages of hopeless end ? This would be worse.
War, therefore, open or concealed, alike
My voice dissuades ; for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view ? He from heaven's
 highth 190
All these our motions vain sees and derides,
Not more almighty to resist our might,
Than wise to frustrate all our plots and wiles.
Shall we, then, live thus vile, the race of heaven

'Thus trampled, thus expelled, to suffer here
Chains and these torments ? Better these than worse,
By my advice ; since fate inevitable
Subdues us, and omnipotent decree,
The Victor's will. To suffer, as to do,
Our strength is equal ; nor the law unjust 200
That so ordains. This was at first resolved,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And venturous, if that fail them, shrink, and fear
What yet they know must follow — to endure
Exile, or ignominy, or bonds, or pain,
The sentence of their conqueror. This is now
Our doom ; which, if we can sustain and bear,
Our Supreme Foe in time may much remit 210
His anger, and perhaps, thus far removed,
Not mind us not offending, satisfied
With what is punished ; whence these raging fires
Will slacken, if his breath stir not their flames.
Our purer essence then will overcome
Their noxious vapor ; or, inured, not feel ;
Or, changed at length, and to the place conformed
In temper and in nature, will receive
Familiar the fierce heat ; and, void of pain,

This horror will grow mild, this darkness light; 220
Besides what hope the never-ending flight
Of future days may bring, what chance, what change
Worth waiting; since our present lot appears
For happy though but ill, for ill not worst,
If we procure not to ourselves more woe."

Thus Belial, with words clothed in reason's garb,
Counseled ignoble ease and peaceful sloth,
Not peace; and after him thus Mammon spake:—

"Either^o to disenthroned the King of Heaven
We war, if war be best, or to regain 230
Our own right lost. Him to unthroned we then
May hope, when everlasting Fate shall yield
To fickle Chance, and Chaos judge the strife.
The former, vain to hope, argues as vain
The latter; for what place can be for us
Within heaven's bound, unless heaven's Lord Supreme
We overpower? Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive 240
Strict laws imposed, to celebrate his throne
With warbled hymns, and to his Godhead sing
Forced hallelujahs, while he lordly sits
Our envied sovrän, and his altar breathes

Ambrosial odors and ambrosial flowers,
Our servile offerings? This must be our task
In heaven, this our delight. How wearisome
Eternity so spent in worship paid
To whom we hate! Let us not, then, pursue
By force impossible, by leave obtained
Unacceptable, though in heaven, our state
Of splendid vassalage; but rather seek
Our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free, and to none accountable, preferring
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous when great things of small,
Useful of hurtful, prosperous of adverse,
We can create, and in what place soe'er
Thrive under evil, and work ease out of pain
Through labor and endurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark doth heaven's all-ruling Sire
Choose to reside, his glory unobscured,
And with the majesty of darkness round
Covers his throne, from whence deep thunders roar
Mustering their rage, and heaven resembles hell!
As he our darkness, cannot we his light

259

260

Imitate when we please? This desert soil 270
Wants not her hidden lustre, gems and gold ;
Nor want we skill or art from whence to raise
Magnificence ; and what can heaven show more ?
Our torments also may in length of time
Become our elements, these piercing fires
As soft as now severe, our temper changed
Into their temper ; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state
Of order, how in safety best we may 280
Compose our present evils, with regard
Of what we are and where, dismissing quite
All thoughts of war. Ye have what I advise."

He scarce had finished, when such murmur^o filled
The assembly as when hollow rocks retain
The sound of blustering winds, which all night long
Had roused the sea, now with hoarse cadence lull
Seafaring men o'erwatched, whose bark by chance,
Or pinnace, anchors in a craggy bay
After the tempest. Such applause was heard 290
As Mammon ended ; and his sentence pleased,
Advising peace ; for such another field
They dreaded worse than hell, so much the fear
Of thunder and the sword of Michael

Wrought still within them; and no less desire
To found this nether empire, which might rise
By policy, and long process of time,
In emulation opposite to heaven.

Which when Beëlzebub perceived, than whom,
Satan except, none higher sat, with grave
Aspect he rose, and in his rising seemed

300

A pillar of state. Deep on his front engraven
Deliberation sat, and public care;
And princely counsel in his face yet shone,
Majestic, though in ruin. Sage he stood,
With Atlantean shoulders fit to bear
The weight of mightiest monarchies. His look
Drew audience and attention still as night
Or summer's noontide air, while thus he spake:—

“Thrones° and Imperial Powers, Offspring of
Heaven,

310

Ethereal Virtues! or these titles now
Must we renounce, and, changing style, be called
Princes of hell? for so the popular vote
Inclines, here to continue, and build up here
A growing empire; doubtless! while we dream,
And know not that the King of Heaven hath doomed
This place our dungeon, not our safe retreat
Beyond his potent arm, to live exempt

From heaven's high jurisdiction, in new league
Banded against his throne, but to remain 320
In strictest bondage, though thus far removed,
Under the inevitable curb, reserved
His captive multitude. For he, be sure,
In highth or depth, still first and last will reign
Sole king, and of his kingdom lose no part
By our revolt; but over hell extend
His empire, and with iron scepter rule
Us here, as with his golden those in heaven.
What sit we then projecting peace and war?
War hath determined us, and foiled with loss 330
Irreparable; terms of peace yet none
Vouchsafed or sought; for what peace will be given
To us enslaved, but custody severe,
And stripes, and arbitrary punishment
Inflicted? and what peace can we return,
But, to our power, hostility and hate,
Untamed reluctance, and revenge, though slow,
Yet ever plotting how the Conqueror least
May reap his conquest, and may least rejoice
In doing what we most in suffering feel? 340
Nor will occasion want, nor shall we need
With dangerous expedition to invade
Heaven, whose high walls fear no assault or siege,

Or ambush from the deep. What if we find
Some easier enterprise?° There is a place
(If ancient and prophetic fame in heaven
Err not) — another world, the happy seat
Of some new race called Man, about this time
To be created like to us, though less
In power and excellence, but favored more 35c
Of him who rules above: so was his will
Pronounced among the gods, and by an oath,
That shook heaven's whole circumference, confirmed.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mold
Or substance, how endued, and what their power,
And where their weakness, how attempted best,
By force or subtlety. Though heaven be shut,
And heaven's high Arbitrator sit secure
In his own strength, this place may lie exposed, 36c
The utmost border of his kingdom, left
To their defence who hold it: here perhaps
Some advantageous act may be achieved
By sudden onset, either with hell-fire
To waste his whole creation, or possess
All as our own, and drive as we were driven,
The puny habitants; or, if not drive,
Seduce them to our party, that their God

May prove their foe, and with repenting hand
Abolish his own works. This would surpass 37c
Common revenge, and interrupt his joy

In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurled headlong to partake with us, shall curse
Their frail original and faded bliss —

Faded so soon. Advise if this be worth
Attempting, or to sit in darkness here
Hatching vain empires!" Thus Beëlzebub
Pleaded his devilish counsel, first devised
By Satan, and in part proposed; for whence, 38c
But from the author of all ill could spring

So deep a malice, to confound the race
Of mankind in one root, and earth with hell
To mingle and involve; done all to spite
The great Creator? But their spite still serves
His glory to augment. The bold design
Pleased highly those Infernal States, and joy
Sparkled in all their eyes. With full assent
They vote; whereat his speech he thus renews: —

"Well^o have ye judged, well ended long debate, 39c
Synod of gods! and, like to what ye are,
Great things resolved; which from the lowest deep
Will once more lift us up, in spite of fate,

Nearer our ancient seat; perhaps in view
Of those bright confines, whence with neighboring
arms

And opportune excursion, we may chance
Reënter heaven; or else in some mild zone
Dwell, not unvisited of heaven's fair light,
Secure, and at the brightening orient beam
Purge off this gloom: the soft delicious air, 400
To heal the scar of these corrosive fires,
Shall breathe her balm. But first, whom shall we send
In search of this new world? Whom shall we find
Sufficient? Who shall tempt with wandering feet
The dark, unbottomed, infinite abyss,
And through the palpable obscure, find out
His uncouth way, or spread his aery flight,
Upborne with indefatigable wings
Over the vast abrupt, ere he arrive 409
The happy isle? What strength, what art, can then
Suffice, or what evasion bear him safe
Through the strict senteries and stations thick
Of angels watching round? Here, *he* had need
All circumspection; and *we* now no less
Choice in our suffrage; for, on whom we send,
The weight of all, and our last hope, relies."

This said, he sat; and expectation held

His look suspense,° awaiting who appeared
To second, or oppose, or undertake
The perilous attempt. But all sat mute, 420
Pondering the danger with deep thoughts; and each
In other's countenance read his own dismay,
Astonished. None among the choice and prime
Of those heaven-warring champions could be found
So hardy as to proffer or accept,
Alone, the dreadful voyage; till at last
Satan, whom now transcendent glory raised
Above his fellows, with monarchal pride
Conscious of highest worth, unmoved thus spake: —

“O Progeny of Heaven! Empyrean Thrones! 430
With reason hath deep silence and demur
Seized us, though undismayed. Long is the way
And hard, that out of hell leads up to light.
Our prison strong, this huge convex of fire,
Outrageous to devour, immures us round
Ninefold; and gates of burning adamant,
Barred over us, prohibit all egress'.
These passed, if any pass, the void° profound
Of unessential night receives him next,
Wide gaping, and with utter loss of being 440
Threatens him, plunged in that abortive gulf.
If thence he scape into whatever world

Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill become this throne, O peers,
And this imperial sovran^ty, adorned
With splendor, armed with power, if aught proposed
And judged of public moment, in the shape
Of difficulty or danger, could deter
Me from attempting. Wherefore do I assume 450
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honor, due alike
To him who reigns, and so much to him due
Of hazard more as he above the rest
High honored sits? Go, therefore, mighty powers,
Terror of heaven, though fallen; intend° at home,
While here shall be our home, what best may ease
The present misery, and render hell
More tolerable (if there be cure or charm 460
To respite, or deceive, or slack the pain
Of this ill mansion); intermit no watch
Against a wakeful foe, while I abroad
Through all the coasts of dark destruction seek
Deliverance for us all: this enterprise
None shall partake with me." Thus saying, rose
The monarch, and prevented all reply;

Prudent lest, from his resolution raised,
Others among the chief might offer now,
Certain to be refused, what erst they feared, 470
And, so refused, might in opinion stand
His rivals, winning cheap the high repute
Which he through hazard huge must earn. But they
Dreaded not more the adventure than his voice
Forbidding; and at once with him they rose.
Their rising all at once was as the sound
Of thunder heard remote. Towards him they bend
With awful reverence prone, and as a god
Extol him equal to the Highest in heaven.
Nor failed they to express how much they praised 480
That for the general safety he despised
His own; for neither do the spirits damned
Lose all their virtue; lest bad men should boast
Their specious deeds on earth, which glory excites,
Or close ambition varnished o'er with zeal.

Thus they their doubtful consultations dark
Ended, rejoicing in their matchless chief:
As, when from mountain tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heaven's cheerful face, the louring element 490
Scowls o'er the darkened landskip snow or shower;
If chance the radiant sun, with farewell sweet,

Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
O shame to men! Devil with devil damned
Firm concord holds: men only disagree
Of creatures rational, though under hope
Of heavenly grace, and, God proclaiming peace,
Yet live in hatred, enmity, and strife
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy;
As if (which might induce us to accord)
Man had not hellish foes enow besides,
That day and night for his destruction wait.

500

The Stygian^o council thus dissolved, and forth
In order came the grand infernal peers:
Midst came their mighty paramount, and seemed
Alone the antagonist of heaven, nor less
Than hell's dread emperor, with pomp supreme,
And godlike imitated state: him round
A globe of fiery seraphim enclosed
With bright emblazonry, and horrent arms.
Then of their session ended they bid cry^o
With trumpets' regal sound the great result:
Toward the four winds four speedy cherubim
Put to their mouths the sounding alchemy,^o

510

By herald's voice explained: the hollow abyss
Heard far and wide, and all the host of hell
With deafening shout returned them loud acclaim. 520
Thence more at ease their minds, and somewhat raised
By false presumptuous hope, the rangèd powers
Disband; and, wandering, each his several way
Pursues, as inclination or sad choice
Leads him perplexed, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours, till his great chief return.
Part on the plain, or in the air sublime,
Upon the wing, or in swift race contend,
As at the Olympian^o games or Pythian fields; 530
Part curb their fiery steeds, or shun the goal
With rapid wheels, or fronted brig'ades form:
As when, to warn proud cities, war appears
Waged in the troubled^o sky, and armies rush
To battle in the clouds; before each van
Prick forth the aery knights, and couch their spears
Till thickest legions close; with feats of arms
From either end of heaven the welkin burns.
Others, with vast Typhœan^o rage, more fell,
Rend up both rocks and hills, and ride the air 540
In whirlwind; hell scarce holds the wild uproar:
As when Alcides,^o from Œchalia crowned

With conquest, felt the envenomed robe, and tore
Through pain up by the roots Thessalian pines,
And Lichas from the top of Cæta threw
Into the Euboic sea. Others, more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds, and hapless fall
By doom of battle, and complain that Fate
Free Virtue should enthrall to Force or Chance.
Their song was partial; but the harmony
(What could it less when spirits immortal sing?)
Suspended hell, and took with ravishment
The thronging audience. In discourse more sweet
(For eloquence the soul, song charms the sense),
Others apart sat on a hill retired,
In thoughts more elevate, and reasoned high
Of providence,° foreknowledge, will, and fate,
Fixed fate, free will, foreknowledge absolute,
And found no end, in wandering mazes lost.
Of good and evil much they argued then,
Of happiness and final misery,
Passion and apathy, and glory and shame:
Vain wisdom all, and false philosophy!
Yet, with a pleasing sorcery, could charm
Pain for a while, or anguish, and excite

550

560

Fallacious hope, or arm the obdurèd breast
With stubborn patience as with triple steel.
Another part, in squadrons and gross bands, 570
On bold adventure to discover wide
That dismal world, if any clime perhaps
Might yield them easier habitation, bend
Four ways their flying march, along the banks
Of four infernal^o rivers, that disgorge
Into the burning lake their baleful streams:
Abhorred Styx, the flood of deadly hate;
Sad Acheron, of sorrow, black and deep;
Cocytus, named of lamentation loud
Heard on the rueful stream; fierce Phlegethon 580
Whose waves of torrent fire inflame with rage.
Far off from these, a slow and silent stream,
Lethe, the river of oblivion, rolls
Her watery labyrinth; whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems 590
Of ancient pile; all else deep snow and ice,
A gulf profound as that Serbonian^o bog

Betwixt Damiata° and mount Casius old,
Where armies whole have sunk ; the parching air
Burns froze, and cold performs the effect of fire.
Thither, by harpy-footed furies haled,
At certain revolutions all the damned
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce,
From beds of raging fire to starve in ice 600
Their soft ethereal warmth, and there to pine,
Immovable, infixed, and frozen round
Periods of time ; thence hurried back to fire.
They ferry over this Lethean sound
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink ;
But Fate withstands, and, to oppose the attempt, 610
Medusa° with Gorgonian terror guards
The ford, and of itself the water flies
All taste of living wight, as once it fled
The lip of Tantalus.° Thus roving on
In confused march forlorn, the adventurous bands,
With shuddering horror pale, and eyes aghast,
Viewed first their lamentable lot, and found

No rest. Through many a dark and dreary vale
They passed, and many a region dolorous,
O'er many a frozen, many a fiery Alp, 620
Rocks, caves, lakes, fens, bogs, dens, and shades of
death,

A universe of death! which God by curse
Created evil, for evil only good;
Where all life dies, death lives, and Nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feigned or fear conceived,
Gorgons,^o and hydras, and chimeras dire.

Meanwhile the adversary of God and man,
Satan, with thoughts inflamed of highest design, 630
Puts on swift wings, and towards the gates of hell
Explores his solitary flight: sometimes
He scours the right hand coast, sometimes the left;
Now shaves with level wing the deep, then soars
Up to the fiery concave towering high.
As when far off at sea a fleet descried
Hangs in the clouds, by equinoctial winds
Close sailing from Bengala,^o or the isles
Of Ternate and Tidore, whence merchants bring
Their spicy drugs; they on the trading flood, 640
Through the wide Ethiopian^o to the Cape,

Ply stemming nightly toward the pole: so seemed
Far off the flying fiend. At last appear
Hell-bounds, high reaching to the horrid roof,
And thrice threefold the gates; three folds were brass;
Three iron, three of adamant rock,
Impenetrable, impaled with circling fire,
Yet unconsumed. Before the gates there sat
On either side a formidable shape.
The one seemed woman to the waist, and fair; 650
But ended foul in many a scaly fold
Voluminous and vast — a serpent armed
With mortal sting. About her middle round
A cry of hell-hounds never-ceasing barked
With wide Cerberean^o mouths full loud, and rung
A hideous peal . . . Far less abhorred than these
Vexed Scylla, bathing in the sea that parts 660
Calabria^o from the hoarse Trinacrian shore;
Nor uglier follow the night-hag,^o when, called
In secret, riding through the air she comes,
Lured with the smell of infant blood, to dance
With Lapland witches, while the laboring moon
Eclipses at their charms. The other shape —
If shape it might be called that shape had none
Distinguishable in member, joint, or limb;
Or substance might be called that shadow seemed,

For each seemed either — black it stood as night, 670
Fierce as ten furies, terrible as hell,
And shock a dreadful dart: what seemed his head
The likeness of a kingly crown had on.
Satan was now at hand, and from his seat
The monster moving onward came as fast
With horrid strides: hell trembled as he strode.
The undaunted fiend what this might be admired —
Admired, not feared (God and his Son except,
Created thing naught valued he, nor shunned);
And with disdainful look thus first began: — 680

“Whence, and what art thou, execrable shape,
That darest, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? Through them I mean to pass,
That be assured, without leave asked of thee.
Retire! or taste thy folly, and learn by proof,
Hell-born, not to contend with spirits of heaven!”

To whom the goblin full of wrath replied: —
“Art thou that traitor-angel, art thou he, 689
Who first broke peace in heaven, and faith, till then
Unbroken, and in proud rebellious arms
Drew after him the third part of heaven’s sons,
Conjured against the Highest; for which both thou
And they, outcast from God, are here condemned

To waste eternal days in woe and pain?
And reckonest thou thyself with spirits of heaven,
Hell-doomed, and breathest defiance here and scorn,
Where I reign king, and, to enrage thee more,
Thy king and lord? Back to thy punishment,
False fugitive! and to thy speed add wings, 700
Lest with a whip of scorpions I pursue
Thy lingering, or with one stroke of this dart,
Strange horror seize thee, and pangs unfelt before!"

So spake the grisly terror; and in shape,
So speaking and so threatening, grew tenfold
More dreadful and deform. On the other side,
Incensed with indignation, Satan stood
Unterrified, and like a comet^o burned,
That fires the length of Ophiuchus^o huge
In the arctic sky, and from his horrid hair 710
Shakes pestilence and war. Each at the head
Leveled his deadly aim; their fatal hands
No second stroke intend; and such a frown
Each cast at the other as when two black clouds,
With heaven's artillery fraught, come rattling on
Over the Caspian,^o then stand front to front
Hovering a space, till winds the signal blow
To join their dark encounter in mid air:
So frowned the mighty combatants that hell

Grew darker at their frown; so matched they stood; 720
For never but once^o more was either like
To meet so great a foe. And now great deeds
Had been achieved, whereof all hell had rung,
Had not the snaky sorceress, that sat
Fast by hell-gate and kept the fatal key,
Risen, and with hideous outcry rushed between.

“O father! what intends thy hand,” she cried,
“Against thy only son?° What fury, O son,
Possesses thee to bend that mortal dart
Against thy father’s head? and knowest for whom! 730
For him who sits above, and laughs the while
At thee ordained his drudge to execute
Whate’er his wrath, which he calls justice, bids —
His wrath, which one day will destroy ye both!”

She spake, and at her words the hellish pest
Forbore; then these to her Satan returned: —

“So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand,
Prevented, spares to tell thee yet by deeds
What it intends, till first I know of thee 740
What thing thou art, thus double-formed, and why,
In this infernal vale first met, thou callest
Me father, and that phantasm callest my son.
I know thee not, nor ever saw till now

Sight more detestable than him and thee."

To whom thus the portress^o of hell-gate replied:—

"Hast thou forgot me, then, and do I seem

Now in thine eye so foul?—once deemed so fair

In heaven, when at the assembly, and in sight

Of all the seraphim with thee combined

75c

In bold conspiracy against heaven's King,

All on a sudden miserable pain

Surprised thee, dim thine eyes, and dizzy swum

In darkness, while thy head flames thick and fast

Threw forth, till on the left side^o opening wide,

Likest to thee in shape and countenance bright,

Then shining heavenly fair, a goddess armed,

Out of thy head I sprung. Amazement seized

All the host of heaven; back they recoiled,^o afraid

At first, and called me Sin, and for a sign

76a

Portentous held me; but, familiar grown,

I pleased, and with attractive graces won

The most averse, thee chiefly; who, full oft

Thyself in me thy perfect image viewing,

Becamest enamored . . . Meanwhile war arose,

And fields were fought in heaven; wherein remained

(For what could else!) to our almighty Foe

Clear victory; to our part, loss and rout

77a

Through all the Empyrean. Down they fell,

Driven headlong from the pitch of heaven, down
Into this deep; and in the general fall
I also; at which time this powerful key^o
Into my hand was given, with charge to keep
These gates forever shut, which none can pass
Without my opening. Pensive here I sat
Alone; . . . but he, my inbred enemy, 785
Forth issued, brandishing his fatal dart,
Made to destroy. I fled,^o and cried out *Death!*
Hell trembled at the hideous name, and sighed
From all her caves, and back resounded *Death!*
I fled, but he pursued; . . . and, swifter far, 791
Me overtook, his mother, all dismayed. . . .
These yelling monsters,^o that with ceaseless cry 795
Surround me, as thou sawest, hourly conceived
And hourly born with sorrow infinite
To me, . . . with conscious terrors vex me round, 801
That rest or intermission none I find.
Before mine eyes in opposition sits
Grim Death,^o my son and foe, who sets them on,
And me, his parent, would full soon devour
For want of other prey. but that he knows
His end with mine involved, and knows that I
Should prove a bitter morsel, and his bane,
Whenever that should be; so Fate pronounced.

But thou, O father! I forewarn thee, shun 810
His deadly arrow; neither vainly hope
To be invulnerable^o in those bright arms,
Though tempered heavenly; for that mortal dint,
Save he who reigns above, none can resist."

She finished; and the subtle fiend his lore 815
Soon learned, now milder, and thus answered smooth:—
"Dear daughter!—since thou claimst me for thy sire,
And my fair son here show'st me, . . . know
I come no enemy, but to set free 822

From out this dark and dismal house of pain
Both him and thee, and all the heavenly host
Of spirits that, in our just pretences armed,
Fell with us from on high. From them I go
This uncouth errand sole, and one for all
Myself expose, with lonely steps to tread
The unfounded deep, and through the void immense
To search with wandering quest a place foretold 830
Should be, and, by concurring signs, ere now
Created vast and round—a place of bliss
In the purlieus of heaven; and, therein placed,
A race of upstart creatures, to supply
Perhaps our vacant room, though more removed,
Lest heaven, surcharged with potent multitude,
Might hap to move new broils. Be this, or aught

Than this more secret, now designed, I haste
To know; and, this once known, shall soon return
And bring ye to the place where thou and Death 840
Shall dwell at ease, and up and down unseen
Wing silently the buxom air, imbalmed
With odors. There ye shall be fed and filled
Immeasurably: all things shall be your prey.”°

He ceased; for both seemed highly pleased, and Death
Grinned horrible a ghastly smile, to hear
His famine should be filled, and blessed his maw
Destined to that good hour. No less rejoiced
His mother bad, and thus bespake her sire:—

“The key of this infernal pit, by due, 850
And by command of heaven’s all-powerful King,
I keep, by him forbidden to unlock
These adamantine gates: against all force
Death ready stands to interpose his dart,
Fearless to be o’ermatched by living might.
But what owe I to his commands above,
Who hates me, and hath hither thrust me down,
Into this gloom of Tartarus profound,
To sit in hateful office here confined,
Inhabitant of heaven and heavenly born, 860
Here in perpetual agony and pain,
With terrors and with clamors compassed round? . . .

Thou art my father; thou my author; thou
My being gavest me: whom should I obey
But thee? whom follow? Thou wilt bring me soon
To that new world of light and bliss, among
The gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end.”

870

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And, towards the gate rolling her bestial train,
Forthwith the huge portcullis high up-drew,
Which, but herself, not all the Stygian powers
Could once have moved; then in the keyhole turns
The intricate wards, and every bolt and bar
Of massy iron or solid rock with ease
Unfastens. On a sudden open fly,
With impetuous recoil and jarring sound,°
The infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus. She opened; but to shut
Excelled her power: the gates wide open° stood,
That with extended wings a bannered host,
Under spread ensigns marching, might pass through
With horse and chariots ranked in loose array:
So wide they stood, and like a furnace-mouth

880

Cast forth redounding smoke and ruddy flame.
Before their eyes in sudden view appear° 890
The secrets of the hoary deep, a dark
Illimitable ocean, without bound,
Without dimensions; where length, breadth, and
 highth,
And time, and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy amidst the noise
Of endless wars, and by confusion stand.
For Hot,° Cold, Moist, and Dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryon atoms: they, around the flag 900
Of each, his faction, in their several clans,
Light-armed or heavy, sharp, smooth, swift or slow,
Swarm populous, unnumbered as the sands
Of Barca° or Cyrene's torrid soil,
Levied to side with warring winds, and poise
Their lighter wings. To whom these most adhere,
He rules a moment. Chaos umpire sits,
And by decision more embroils the fray
By which he reigns. Next him, high arbiter,
Chance governs all. Into this wild abyss, 910
The womb of Nature and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,

But all these in their pregnant causes mixed
Confusedly, and which thus must ever fight,
Unless the Almighty Maker them ordain
His dark materials to create more worlds —
Into this wild abyss the wary fiend
Stood on the brink of hell and looked a while,
Pondering his voyage°; for no narrow frith
He had to cross. Nor was his ear less pealed 920
With noises loud and ruinous (to compare
Great things with small) than when Bellona° storms
With all her battering engines, bent to raze
Some capital city; or less than if this frame
Of heaven were falling, and these elements
In mutiny had from her axle torn
The steadfast earth. At last his sail-broad vans
He spreads for flight, and in the surging smoke
Uplifted spurns the ground; thence many a league,
As in a cloudy chair, ascending rides 930
Audacious; but, that seat soon failing, meets
A vast vacuity: all unawares,
Fluttering his pennons vain, plumb down he drops°
Ten thousand fathom deep, and to this hour
Down had been falling, had not, by ill chance,
The strong rebuff of some tumultuous cloud,
Instinct with fire and niter, hurried him
As many miles aloft. That fury stayed,

Quenched in a boggy syrtis,^o neither sea
Nor good dry land — nigh foundered, on he fares, 940
Treading the crude consistence, half on foot,
Half flying: behoves him now both oar and sail.
As when a griffin,^o through the wilderness
With wingèd course, o'er hill or moory dale
Pursues the Arimasbian, who by stealth
Had from his wakeful custody purloined
The guarded gold; so eagerly the fiend
O'er bog, or steep, through strait, rough, dense, or rare,
With head, hands, wings, or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies. 950
At length a universal hubbub^o wild
Of stunning sounds and voices all confused,
Borne through the hollow dark, assaults his ear
With loudest vehemence. Thither he plies
Undaunted, to meet there whatever power
Or spirit of the nethermost abyss
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies
Bordering on light; when straight behold the throne
Of Chaos, and his dark pavilion spread 960
Wide on the wasteful deep! With him enthroned
Sat sable-vested Night, eldest of things,
The consort of his reign; and by them stood

Orcus° and Ades, and the dreaded name
Of Demogorgon; Rumor° next, and Chance,
And Tumult, and Confusion, all embroiled,
And Discord with a thousand various mouths.

➤ To whom Satan, turning boldly, thus: — “Ye powers
And spirits of this nethermost abyss,

Chaos and ancient Night, I come no spy 970

With purpose to explore or to disturb

The secrets of your realm; but, by constraint

Wandering this darksome desert, as my way

Lies through your spacious empire up to light,

Alone and without guide, half lost, I seek

What readiest path leads where your gloomy bounds

Confine with heaven; or, if some other place,

From your dominion won, the Ethereal King

Possesses lately, thither to arrive

I travel this profound.° Direct my course. 980

Directed, no mean recompense it brings

To your behoof, if I that region lost,

All usurpation thence expelled, reduce

To her original darkness and your sway

(Which is my present journey), and once more

Erect° the standard there of ancient Night.

Yours be the advantage all, mine the revenge!”

Thus Satan; and him thus the anarch° old,

With faltering speech and visage incomposed, 989
Answered: — "I know thee, stranger, who thou art,
That mighty leading angel, who of late
Made head against heaven's King, though overthrown.
I saw and heard; for such a numerous host
Fled not in silence through the frightened deep,
With ruin upon ruin, rout on rout,
Confusion worse confounded; and heaven gates
Poured out by millions her victorious bands
Pursuing. I upon my frontiers here
Keep residence; if all I can^o will serve
That little which is left so to defend, 1000
Encroached on still through our intestine broils,
Weakening the scepter of old Night: first, hell,
Your dungeon, stretching far and wide beneath;
Now lately heaven and earth, another world,
Hung o'er my realm, linked in a golden chain
To that side heaven from whence your legions fell!
If that way be your walk, you have not far;
So much the nearer danger. Go, and speed!
Havoc and spoil and ruin are my gain."

He ceased; and Satan stayed not to reply, 1005
But, glad that now his sea should find a shore,
With fresh alacrity and force renewed
Springs upward, like a pyramid of fire,

Into the wild expanse, and through the shock
Of fighting elements, on all sides round
Environed, wins his way ; harder beset
And more endangered than when Argo° passed
Through Bosphorus betwixt the justling rocks,°
Or when Ulysses on the larboard shunned
Charybdis, and by the other whirlpool steered. 1020
So he with difficulty° and labor hard
Moved on ; with difficulty and labor he ;
But, he once passed, soon after, when man fell,
Strange alteration ! Sin and Death amain,
Following his track, such was the will of Heaven,
Paved after him a broad and beaten way
Over the dark abyss, whose boiling gulf
Tamely endured a bridge of wondrous length,
From hell continued, reaching the utmost° orb
Of this frail world ; by which the spirits perverse 1030
With easy intercourse pass to and fro
To tempt or punish mortals, except whom
God and good angels guard by special grace.

But now at last the sacred influence
Of light appears, and from the walls of heaven
Shoots far into the bosom of dim Night
A glimmering dawn. Here Nature first begins .
Her farthest verge, and Chaos to retire,

As from her utmost works, a broken foe,
With tumult less and with less hostile din; 1040
That Satan with less toil, and now with ease,
Wafts on the calmer wave by dubious light,
And, like a weather-beaten vessel, holds
Gladly the port, though shrouds and tackle torn:
Or in the emptier waste, resembling air,
Weighs his spread wings, at leisure to behold
Far off the empyreal heaven, extended wide
In circuit, undetermined square or round,
With opal towers and battlements adorned
Of living sapphire, once his native seat; 1050
And, fast by, hanging in a golden chain,
This pendent^o world, in bigness as a star
Of smallest magnitude close by the moon.
Thither, full fraught with mischievous revenge.
Accursed, and in a cursèd hour he hies.

BOOK III

THE ARGUMENT

GOD, sitting on his throne, sees Satan flying toward this world, then newly created ; shows him to the Son, who sat at his right hand ; foretells the success of Satan in perverting mankind ; clears his own justice and wisdom from all imputation, having created man free, and able enough to have withstood his tempter ; yet declares his purpose of grace toward him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose toward man ; but God again declares that grace cannot be extended toward man without the satisfaction of divine justice ; man hath offended the majesty of God by aspiring to godhead, and therefore with all his progeny devoted to death must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for man ; the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in Heaven and Earth, commands all the angels to adore him. They obey, and by hymning to their harps in full choir, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orb ; where wandering he first finds a place, since called the Limbo of Vanity ; what persons and

things fly up thither ; thence comes to the gate of Heaven, described ascending by stairs, and the waters above the firmament that flow about it. His passage thence to the orb of the sun : he finds there Uriel, the regent of that orb, but first changes himself into the shape of a meaner angel ; and pretending a zealous desire to behold the new creation, and man whom God had placed there, inquires of him the place of his habitation, and is directed : alights first on Mount Niphates.

BOOK IV

THE ARGUMENT

SATAN, now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and man, falls into many doubts with himself, and many passions, — fear, envy, and despair ; but at length confirms himself in evil ; journeys on to Paradise, whose outward prospect and situation is described ; overleaps the bounds ; sits in the shape of a cormorant on the Tree of Life, as the highest in the garden, to look about him. The garden described ; Satan's first sight of Adam and Eve ; his wonder at their excellent form and happy state, but with resolution to work their fall ; overhears their discourse ; thence gathers that the Tree of Knowledge was forbidden them to eat of, under penalty of death ; and thereon intends to found his temptation, by seducing them to transgress ; then leaves them awhile, to know further of their state by some other means. Meanwhile Uriel, descending on a sun-beam, warns Gabriel, who had in charge the gate of Paradise,

that some evil spirit had escaped the deep, and passed at noon by his sphere in the shape of a good angel down to Paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest: their bower described; their evening worship. Gabriel drawing forth his bands of night-watch to walk the rounds of Paradise, appoints two strong angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwillingly, to Gabriel; by whom questioned, he scornfully answers; prepares resistance; but, hindered by a sign from Heaven, flies out of Paradise.

BOOK V

THE ARGUMENT

MORNING approached, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day labors: their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance described; his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table.

Raphael performs his message, minds Adam of his state and of his enemy ; relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof ; how he drew his legions after him to the parts of the North, and there incited them to rebel with him, persuading all but only Abdiel, a seraph, who in argument dissuades and opposes him, then forsakes him.

BOOK VI

THE ARGUMENT

RAPHAEL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his angels. The first fight described. Satan and his powers retire under night : he calls a council ; invents devilish engines, which, in the second day's fight, put Michael and his angels to some disorder ; but they at length, pulling up mountains, overwhelmed both the force and machines of Satan ; yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved the glory of that victory. He, in the power of his Father, coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, toward the wall of Heaven ; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep : Messiah returns with triumph to his Father.

BOOK VII

THE ARGUMENT

RAPHAEL, at the request of Adam, relates how and wherefore this world was first created: — that God, after the expelling of Satan and his angels out of Heaven, declared his pleasure to create another world, and other creatures to dwell therein; sends his Son with glory and attendance of angels to perform the work of creation in six days; the angels celebrate with hymns the performance thereof, and his reascension into Heaven.

BOOK VIII

THE ARGUMENT

ADAM inquires concerning celestial motions, is doubtfully answered, and exhorted to search rather things more worthy of knowledge.* Adam assents, and, still desirous to detain Raphael, relates to him what he remembered since his own creation — his placing in Paradise; his talk with God concerning solitude and fit society; his first meeting and nuptials with Eve; his discourse with the angel thereupon, who, after admonitions repeated, departs.

BOOK IX

THE ARGUMENT

SATAN, having compassed the Earth, with meditated guile returns as a mist by night into Paradise ; enters into the serpent sleeping. Adam and Eve in the morning go forth to their labors, which Eve proposes to divide in several places, each laboring apart : Adam consents not, alleging the danger lest that enemy, of whom they were forewarned, should attempt her found alone. Eve, loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength ; Adam at last yields. The serpent finds her alone ; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the serpent speak, asks how he attained to human speech and such understanding not till now ; the serpent answers that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both. Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden. The serpent, now grown bolder, with many wiles and arguments induces her at length to eat. She, pleased with the taste, deliberates awhile whether to impart thereof to Adam or not ; at last brings him of the fruit ; relates what persuaded her to eat thereof. Adam, at first amazed, but perceiving her lost, resolves, through vehemence of love, to perish with her ; and, extenuating the trespass, eats also of the fruit. The effects thereof in them both ; they seek to cover their nakedness ; then fall to variance and accusation of one another.

BOOK X

THE ARGUMENT

MAN'S transgression known, the guardian angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved ; God declaring that the entrance of Satan could not by them be prevented. He sends his Son to judge the transgressors, who descends, and gives sentence accordingly ; then in pity clothes them both, and reascends. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by man there committed, resolve to sit no longer confined in Hell, but to follow Satan, their sire, up to the place of man. To make the way easier from Hell to this world, to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made ; then preparing for Earth, they meet him, proud of his success, returning to Hell ; their mutual gratulation. Satan arrives at Pandemonium ; in full assembly relates, with boasting, his success against man ; instead of applause is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise ; then, deluded with a show of the forbidden tree springing up before them, they, greedily reaching to take off the fruits, chew dust and bitter ashes. The proceedings of Sin and Death : God foretells the final victory of his Son over them, and the renewing of all things ; but for the present commands his angels to make several alterations in the heavens and

elements. Adam more and more perceiving his fallen condition, heavily bewails, rejects the condolment of Eve; she persists, and at length appeases him; then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but, conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

BOOK XI

THE ARGUMENT

THE Son of God presents to his Father the prayers of our first parents, now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of cherubim to dispossess them, but first to reveal to Adam future things: Michael's coming down. Adam shows to Eve certain ominous signs: he discerns Michael's approach; goes out to meet him: the angel denounces their departure. Eve's lamentation. Adam pleads, but submits: the angel leads him up to a high hill; sets before him in vision what shall happen till the Flood.

BOOK XII

THE ARGUMENT

THE angel Michael continues from the Flood to relate what shall succeed ; then, in the mention of Abraham, comes by degrees to explain who that seed of the woman shall be, which was promised Adam and Eve in the fall ; his incarnation, death, resurrection, and ascension ; the state of the church till his second coming. Adam, greatly satisfied and recomfited by these relations and promises, descends the hill with Michael ; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the cherubim taking their stations to guard the place.

NOTES

It will be observed that some notes that are usually given are omitted. These omitted notes fall under three heads as follows :—

1. **Those that may be found in any unabridged dictionary.** — These notes are not carelessly omitted here. Every word that in any way deserves a note has been examined. Whenever the dictionary has been found to contain a good note, as, for example, upon the word “Tantalus,” B. II., l. 614, no note has been given.

2. **Scripture references.** — Many of those usually given have been purposely omitted. All Scripture references have been patiently examined, and many have been rejected, as they are nothing more than the mention of names found in the text of *Paradise Lost*. Only those Scripture references have been given that will be of real help in understanding the poem. Often the poem itself contains the best “note,” as, for example, the word “Leviathan,” B. I., ll. 200–208.

3. **Classical references.** — It seems to the present editor that a great hindrance to the study of such poems as *Paradise Lost* is the practice of constantly calling the pupil's attention from the study of the poem to some parallel in Homer, Vergil.

or Dante. Most teachers will agree that this is likely to prevent the eager following of the tremendous and often headlong action of Milton's mighty universal drama.

The present editor therefore suggests that the classical references given be let alone during the first study of the poem, and that the pupils be allowed to follow without a break the *action* of the poem just as they would listen to a play on the stage. On the second reading many of these references will be found useful in tracing the growth of the thought in Milton's mind, and will aid in the interpretation of the poem.

BOOK I

Lines 1-4. **Man's first disobedience.** Genesis ii. and iii.

4. **Greater Man.** Christ. 1 Corinthians xv. 21+.

6. **Heavenly Muse.** The muse that inspired Moses.

7. **Oreb (Horeb).** Exodus iii. 1; Deuteronomy iv. 10-14.
See Map of Egypt and Arabia, p. xxxix.

8. **Chosen seed.** The Jews, "God's Chosen People."

9. See Genesis i.

10. **Sion Hill.** The southwestern hill of Jerusalem. *Encyc. Brit.*, XIII., 639. Poetically, the sacred hill of Jerusalem, as Helicon was of the Greeks. See Map of Jerusalem, p. xxxv.


11. **Siloa's brook.** Brook south of Jerusalem, running through the Valley of Gehenna. See Map of Jerusalem, p. xxxv.

12. **Oracle of God.** 1 Kings vi. 16.

14. **No middle flight.** This is meant literally ; even to the highest Heaven and the deepest Hell.

15. **Aonian mount.** Mt. Helicon in Bœotia. According to Cook, Mt. Parnassus. See Map, p. xxxvii. In short, he means that he will leave all the Greek poets far below. Recall themes of the Greek poets.

17-19. Here Milton invokes the aid, not of a muse, but of the Holy Spirit itself. That he sincerely believed that Heaven will help "the upright heart and pure" is shown in the last six lines of *Comus*, which see.

21. **Brooding.** Supposed to mean "moved" ; but a clearer meaning is given by Milton himself in *P. L.*, B. VII., 233-242. See also Genesis i. 2. 

22-26. Beginning with "what," try to realize the depth of Milton's sincerity here.

24. **Highth.** The form used by Milton.

27-32. **Heaven hides not.** Psalm 139.

33-36. **Serpent.** Genesis iii.

40. **Most High.** Isaiah xiv. 12-14.

50-59. **Nine times.** Shut your eyes and try to image this.

57. **Witnessed.** Gave evidence of.

59. **Ken.** The vast range of vision of angels contrasted with the limited vision of man.

61-69. Read over and over, and try to image.

63. **Darkness visible.** Can you think this? Job x. 22.

66-67. **Hope never comes.** See Dante's *Inferno*, Longfellow's translation, Canto iii., 9; "All hope abandon, ye who enter in."

69. **Ever-burning sulphur.** Revelations xx. 10.

70. **Such place.** Matthew xxv. 41.

72. **Utter darkness.** Outer darkness. See Ezekiel x. 5; xlii. 1.

73-74. **As far removed.** See Fig. 4, p. xxxi. Read p. xix.

80. **Palestine.** See Map of, p. xxxv.

81. **Beëlzebub.** See dictionary and *Encyc. Brit.*

93. **Thunder.** *Paradise Lost*, B. VI., 763-764.

104. **Battle.** *Paradise Lost*, B. VI.

106-109. Study these lines as you would some lines in Vergil, — until you have found the meaning.

117. **Empyreal.** Indestructible, imperishable. For detail, see *Paradise Lost*, B. I., 138-140; B. VI., 330-353.

129. **Seraphim** (poetic plural of seraph). 1. An order of celestial beings ranking next above the cherubim in the celestial hierarchy, and having six wings, represented in Isaiah as beside the throne of God, praising him and active in his service. 2. In art and poetry, one of the highest orders of angels, excelling in wisdom, might, swiftness of movement and action, and zeal in the service of God. — *Standard Dictionary*.

Cherubim (plural of cherub). An order of angelic beings ranking second to the seraphim in the celestial hierarchy, and held to excel in knowledge. — *Standard Dictionary*.

138. **Essences**. See note on line 117.

149. **Thralls**. Word of Scandinavian origin, meaning those bound to the service of others.

152. **Gloomy deep**. Observe the effect of "gloomy deep." The "gloomy deep" is Chaos. See chapter on The Cosmography of Paradise Lost, p. xvi.

160. "But ever to do ill our sole delight," — the keynote of the future struggle in the poem.

167. **Fail**. "If I mistake not."

169-177. Shut your eyes and try to image this.

177. **Bellow**. Observe how the sound suits the sense.

178. **Slip**. "Let us not let slip —."

180-183. Image this.

198. **Titanian**, etc. See encyclopædia or any good manual of mythology for stories of the Titans and the War of the Giants upon Jove.

199. **Briareos**. One of the three hundred-armed sons of Uranus and Gaia, the others being Cottus and Gyges. Said to have aided Jove against the Titans.

Typhon. A hundred-headed monster, conquered and cast into Tartarus by Jove. In various legends his place of abode

was in southern Asia Minor and under Mt. *Ætna*. He was a personification of volcanic force. Some idea of Milton's meaning may be had from the myth that *Tityus*, one of the giants "that warred on Jove," when stretched on the ground, covered nine acres. See encyclopædia or mythology.

200. **Tarsus.** Capital of Cilicia, in the southeastern part of Asia Minor. Birthplace of Saint Paul.

201. **Leviathan.** Job xli. No description can surpass that given by Milton in B. I., 201-208, or B. VII., 412-416.

204. **Night-foundered.** Not foundered in the usual sense of being sunk in the water, but of being sunk or buried in the darkness.

210-220. **Will.** Study these lines in relation to Milton's avowed intention, — "To justify the ways of God to men."

221-228. Try to banish from your mind all else, and image this. Can you conceive, —

"land that ever burned
With solid (fire), as the lake with liquid fire" ?

228-238. Do not forget that this entire passage has value to you only as it aids you to image the shore of Hell.

232. **Pelorus.** Cape Faro, eastern coast of Sicily, across Strait of Messina from Italy.

233. **Ætna.** Volcano in Sicily not far from Pelorus. See Map of Classical References, p. xxxvii.

234. **Fueled.** Study the phrase.

235. **Sublimed.** See dictionary.

239. **Stygian flood.** See Chart of Hell, p. xxix.

248-249. **Equaled.** Satan still asserts his equality despite defeat, seeming to think with Beëlzebub that possibly "chance or fate" (B. I., 133) had turned the scale against him.

249-258. **Farewell, happy fields!** These lines contain an energy that is tremendous. Satan challenges our admiration. Discuss the assertions made by Satan in these lines. What does he mean by "all but less"?

262-263. **Reign.** See B. VI., 183-188.

266. **Astonished.** Stunned, dazed, or literally, "thunder-struck." To understand this word better, see B. I., 311-329; B. VI., 763-764; B. VI., 834-866; and especially line 858 of B. VI.

Oblivious. Producing oblivion, to aid the thunderbolts of the Almighty in the complete bewilderment of the fallen angels.

276. **Edge.** Crisis of battle, when forces are ready either to waver and break, or to charge; as when Cæsar turned the tide of battle "that day he overcame the Nervii" at the River Sabis.

284. **Shield.** Imagine size of shield from comparison with moon as seen through telescope.

288. **Tuscan artist.** Galileo, who was visited by Milton when in Italy.

290. **Valdarno.** Valley of the Arno, where Galileo, though still under the surveillance of the Inquisition, continued to use his telescope.

294. **Ammiral.** Flagship of an admiral. The comparison or figure, rather than the definition, is the thing to be observed.

296. **Marle.** See B. I., 227-237.

303. **Vallombrosa.** "Shady Valley," a valley eighteen miles east of Florence ; visited by Milton in 1639. It will be seen from this that a poet's whole life experience enters into his poetry. Try to image the fallen angels lying on the burning lake in comparison with "autumnal leaves that strow the brooks in Vallombrosa," reeds on the shore of the Red Sea (Reed Sea), or bodies of the Egyptians after the Israelites had crossed the Red Sea in safety. See Exodus xiv. 28-30.

Etrurian. Etruria was, in Roman times, the western coast of Italy north of the Tiber.

305. **Orion.** A constellation, represented as a giant armed with sword and club. According to the ancients, the constellation's rising and setting are attended by terrible storms. In mythology, Orion was a mighty Bœotian hunter who became a constellation.

307. **Busiris.** The name given by Milton to the Egyptian king who pursued the Israelites, and who, with his army, was overwhelmed by the waves of the Red Sea.

Memphian. Of Memphis on the Nile ; Egyptian capital.

Chivalry. Soldierly.

308. **Perfidious hatred.** Exodus xii. 31-33. Do not lose sight of the comparison with Satan and the fallen angels.

309. **Goshen.** See Map of Egypt and Arabia, p. xxxix.

324. **Cherub and Seraph** (pl. forms, cherubim and seraphim). See note B. I., 129.

325-329. Imagine the horror implied in the fulfillment of this possible punishment.

328. **Linkèd thunderbolts.** In B. VI., 763-764, the Son of God is armed thus:—

“beside him hung his bow
And quiver, with three-bolted thunder stored.”

335. **Nor . . . not,** etc. Meaning of this ?

338. **Potent rod.** Exodus iv. 2-17 ; viii. 5+.

339. **Amram's son.** Moses. Exodus vi. 20.

340-341. **Cloud.** Exodus x. 13-15.

344-346. Do not allow the preceding notes to blot out the comparisons from your mind.

351. **A multitude,** etc. Goths and Vandals. See General History.

353. **Rhene, Rhine ; Danaw, Danube.**

355. Reference to Vandals. See General History.

386-387. **Cherubim.** Exodus xxv. 10-22.

381-391. Example of Milton's extreme Puritanism.

392-502. **Moloch.** As has been said in the introductory note on p. 93, the Scripture references usually given are very unsatisfactory, being little more than the mere mention of the names given in Milton's text. Milton presents here the characters of his mighty epic as does Homer when he gives his catalogue of heroes. The characteristics of the fallen angels are given in the poem itself much more fully than they are given in the Scripture references. It may be said that these lines of the poem contain all the material necessary for their own explanation. It may, however, be a little puzzling to understand why Milton gives so many lines to the fallen angels as heathen gods. One editor says that Milton used these names "for their grandiloquent sound and rich but vague suggestion, rather than for any definite purpose of conveying information." I do not wholly agree with this editor. To Milton, these gods and places with their history were as familiar as are playmates and playgrounds to a schoolboy. It seems to me that his purpose was to increase our horror of the fallen angels by detailing their after-conduct as heathen gods, a simple application of making clear the unknown by citing the known; for his readers knew the tales of heathen gods better than they did Milton's sublime creation. His detailed account seems, therefore, an attempt to help the reader to realize the fallen angels by citing their familiar after-conduct. But the high school pupil is little aided by this attempt. He should try to conceive these fallen angels, not as heathen gods, but as they are described in B. I., 423-431. He should try to *image* the angels by reading and rereading these lines. To trade a conception of the tre-

mendous *action* of the poem for a knowledge of heathen gods would be a poor exchange indeed. So it will not be necessary for the pupil to seek too far for knowledge of Baälim, Ashtaroth, etc. Keep to the action in the poem.

One thing, however, should be carefully noted:—That Moloch, Belial, Mammon, etc., are personifications of the sins because of which the angels fell. Each of the principal fallen angels is a personification of one of the chief sins, as Hate, Sloth, Avarice, etc. It will be very interesting for the student to seek through the speech of each to identify him with one of the so-called “Seven Deadly Sins,” for which see *Encyc. Brit.*, VIII., 592-593, and Spenser’s *Faery Queen*, B. I., Canto 4. These references should be carefully examined.

The places mentioned in the text appear on the maps in this book. See Table of Contents or Index for map directions. — Ed.

392. **Moloch.** See his speech B. II., 51-105. What one of the Deadly Sins does he typify? (For Seven Deadly Sins, see *Encyc. Brit.*, VIII., 592-593). Find, on Map of Palestine, p. xxxv, territory in which Moloch, under his various names, was worshiped.

392-405. For places mentioned in these lines, see Map of Palestine, p. xxxv.

402-403. **Temple . . . on opprobrious hill.** Southern part of the Mount of Olives, supposed site of the temple built by Solomon for the worship of the gods of his heathen wives. 1 Kings xi. 7; 2 Kings xxiii. 13. See Map of Jerusalem, p. xxxv.

406. **Chemos.** Trace out on Map of Palestine, territory in

which Chemos, under his various names, was worshiped. Read note on B. I., 392-502.

406-418. See Map of Palestine, p. xxxv, for these places.

411. **Asphaltic pool.** Dead Sea. See Map of Palestine, p. xxxv.

422. **Baälim and Ashtaroth.** These words are sufficiently explained in lines 419-423 of B. I.

438. **Astoreth.** Passage sufficiently explains itself. See Seven Deadly Sins, *Encyc. Brit.*, VIII., 592-593.

444. **Uxorious king.** See note on B. I., 402-403.

446. **Thammuz.** Personification of what? See Adonis, *Encyc. Brit.*, I., 163.

455. **Ezekiel saw.** Ezekiel viii. 14. ✓

457-463. Next came one . . . 1 Samuel v. 1-5. ✓

460-466. **Grunsel edge.** Groundsill edge.

464. See Map of Palestine, p. xxxv.

468-469. See Map of Palestine, p. xxxv.

470-476. **Ahaz.** 2 Chronicles xxviii. 22-25; 2 Kings 16.

471. **Leper.** 2 Kings v. ✓

478. **Osiris, Isis, Orus.** See encyclopædia.

482-484. Nor did . . . Exodus xii. 35, and xxxii. 4.

484-489. **Rebel king** . . . 1 Kings xii. ✓

490. **Belial.** Find from Belial's speech, B. II., 109-228, what sin he personifies. See Seven Deadly Sins, *Encyc. Brit.*, VIII., 592-593.

490-502. Notice that Belial has no special temple. Why? What does he personify?

507-518. **Titan.** For places, see Map of Classical References, p. xxxvii. For personages, see dictionary, encyclopædia, classical dictionary, or any handbook of mythology.

514. **Delphian cliff.** Mt. Parnassus in Greece. See Map of Classical References, p. xxxvii.

517. **Adria.** Adriatic Sea. See Map of Classical References, p. xxxvii.

518. **Celtic.** Here, a noun. Western Europe, which, in ancient times was inhabited by the Celts.

543. Have you read, in this book, the chapter entitled "The Cosmography of the Universe as Found in *Paradise Lost*"?

546. **Orient.** Sunrise. What are sunrise colors? Imagine banners with this appearance. Compare this description of Satanic banners with the description of the American flag in Drake's famous poem. See Himes's note on B. I., 522-669, Himes's *Paradise Lost*, Harpers, 1898.

550. **Dorian mood.** "Grave; as the Lydian was soft, and the Phrygian sprightly." — Sprague. See lines 5-6, stanza 5, Dryden's *Alexander's Feast*.

575. **Small infantry.** . . . See "Pygmies" in any classical dictionary, or Greek mythology, under "Labors of Hercules."

For an excellent note on "Pygmies," see *Encyc. Brit.*, XX., 120. But do not lose sight of the comparison.

577. **Phlegra.** In Thrace, north of Ægean Sea. Referring to Giants' War, Greek mythology.

580. **Uther's son.** King Arthur. See Tennyson's *Idyls of the King*.

582-587. References to famous knightly feats at arms for purpose of comparison. The geographical references amount to nothing to the average student. For his comparison, he should recall any famous tale of knightly valor that he may have read.

583. **Charlemain.** Milton errs here. It was Roland, not Charlemain (Charlemagne), who fell in this battle.

592. **Her.** Peculiar use. See Psalm cxxxvii. 5.

622-662. Study this speech for its crafty skill. Outline it. Make a comparison with Antony's speech over Cæsar.

678. **Mammon.** What does he personify?

694. **Babel.** Genesis xi. 1-9.

Memphian kings. Reference to building of pyramids. See classical dictionary.

700-709. Image this.

704. **Scummed the bullion dross.** Removed impurities from the surface of molten metal, or "skimmed" the bullion's (pure metal's) dross.

720. See classical dictionary or encyclopædia.

738-746. Observe the music of these lines.

739. Ausonian land. Italy.

740. Mulciber. Vulcan. See classical dictionary or encyclopædia.

746. Lemnos. See Map of Classical References, p. xxxvii.

756. Pandemonium. See dictionary, and Chart of Hell, p. xxix.

763-766. Champions bold. Reference to challenges to combat between Crusaders and Saracens.

765. Paynim. Pagan, referring particularly to Mohammedans. Recall Ivanhoe's challenge in Scott's novel.

780-781. Pygmean . . . Indian mount. The best reference on these lines is to be found in *Encyc. Brit.*, XX., 120, especially the part from Ctesias.

781-788. Faery elves. See *Midsummer Night's Dream*, Act II., sc. 2.

BOOK II

2. Ormuz. Ormus or Omuz, a rocky island, twelve miles in circumference, at the entrance of the Persian Gulf. Once a great center of the Indian trade westward. Captured by the British in 1622, and thus brought prominently to English notice. See Lippincott's *Pron. Gaz.*

Ind. Poetical term for India, of which fabulous tales of wealth were current.

4. **Showers on . . .** Meant literally, referring to an Eastern coronation ceremony in which the prince was showered with pearls and gold dust.

5. **Merit.** (?)

6. **Bad.** (?)

6-8. **And, from despair thus high.** What does this mean?

11-42. What are Satan's purposes in this speech?

11-14. What is his excuse for calling them "Deities of Heaven"?

18. **Just right.** Observe the effect of "just."

42. **Who can advise, may speak.** Does this include all?

44. Why "strongest and fiercest"? See note on 392, B. I.

51-105. **My sentence.** Show how Moloch's speech bears out his character as a personification of one of the Seven Deadly Sins.

Make an outline of Moloch's speech, and study it as an example of persuasion.

67. **Black fire.** (?)

69. **Tartarean.** Of Tartarus, the lowest of the regions of Hades.

73. **Bethink them.** What is the object of "bethink"?

Drench. Draught or drink.

74. **Forgetful lake.** See note on "Oblivious pool," B. I., 266.

75. **Proper.** Why does Milton say that "in our *proper* motion, we *ascend*" ? See line 81, B. II.

113. **Could make the worse appear the better reason.** This was said of the Greek Sophists in the time of Socrates.

119-225. Study this as an answer to Moloch's speech. Make an outline of this speech. What is Belial's predominant characteristic ?

131-134. **Image** this.

229-283. Outline this speech and compare it with those of Moloch and Belial. Which makes the strongest argument ? Does argument or desire win the day ? What is the motive in the advice of each ?

284-290. **Murmur.** Students who have had the *Aeneid* or *Iliad* should find and produce in class the passages similar to this.

310-378. **Thrones.** Make an outline of this speech. Compare the arguments with those of the previous speakers.

345-378. **Enterprise.** Note how Beëlzebub echoes and emphasizes his chief's hinted plan given in lines 650-656, B. I.

Note carefully how the new race of Man here becomes an important factor in the scheme of the poem.

390-416. The plan has now been exposed: study Satan's method of making himself its executor, B. II., 430-466. What other might have volunteered ?

410. **Isle.** What Isle ?

418. **Suspense.** Here an adjective. See Webster's *International Dictionary*.

438-444. **Void profound.** A great void in Chaos outside the gates of Hell. See B. II., 932-933; also Fig. 4, p. xxxi.

457. **Intend.** Attend to matters at home.

506. **Stygian council.** Example of ascription, by Milton and other early English writers, of classical names to the Christian Hell.

506-513. Image this. Globe. (?) Emblazonry. (?) Horrent. (?)

514. **Cry.** Call out, as does a herald.

517. **Alchemy.** Alchemically made trumpet.

530. **Olympian games.** See dictionary or encyclopædia.

533-535. **Troubled sky.** See *Julius Cæsar*, Act II., sc. 2, lines 19 and 20.

539. **Typhœan.** See note on B. I., 199. As a personification of volcanic energy, Typhon hurled rocks against the sky.

542-545. **Alcides.** Hercules. See death of Hercules in classical dictionary, mythology, or encyclopædia.

Places named may be found on Map of Classical References, p. xxvii.

559. **Providence, foreknowledge, etc.** Subjects upon which large volumes were written by early theologians. Does Milton give his own opinion in B. II., 565?

575-614. **Infernal rivers.** See Chart of Hell, p. xxix. See also mythology, or *Encyc. Brit.*, Index. The poem itself, however, gives a complete characterization of the four rivers of Hell. The name of each in Greek signifies the characteristic given it by Milton.

592. **Serbonian bog.** See *International Dictionary, Standard Dictionary*, or any encyclopædia. See Map of Egypt and Arabia, p. xxxix.

593. **Damiata.** Ancient city near the site of old Pelusium. See Map of Egypt and Arabia, p. xxxix. Many editors have identified Damiata with the modern Damietta at the eastern mouth of the Nile. A careful study of a good map of ancient Egypt in connection with this passage of the poem will show the impossibility of identifying Damiata with the modern Damietta; for a march between Damietta and Mt. Casius would have been impossible at any time in history, as the sea deeply indents Egypt to the east of Damietta. Besides, Pelusium was the city from which the Egyptians commenced their eastward marches, and toward which invading armies directed their marches.

Mount Casius. A sand hill on the Mediterranean coast, north of the center of the Serbonian bog. See Map of Egypt and Arabia, p. xxxix.

611. **Medusa.** See dictionary or encyclopædia.

614. **Tantalus.** See dictionary or encyclopædia.

628. **Gorgons, hydras, chimeras.** See dictionary or encyclopædia.

629-1055. In the study of these lines, nothing should draw the pupil away from the *use of his imagination*. Notes and references often serve to do this. Study, not *about* the poem, but the *poem*. Imagine Satan as he "shaves with level wing the deep," etc.

638. **Bengala.** Poetical form of Bengal, in India.

Ternate and Tidore. Two of the Spice Islands, or Moluccas, in the East Indies. Imagine the sailing of the ships as compared with Satan's flight.

641. **Wide Ethiopian to the Cape.** Through the Indian Ocean to the Cape of Good Hope.

655. **Cerberean.** See dictionary.

661. **Calabria.** Once the name of that part of Italy opposite Sicily.

Trinacria. The coast of Sicily opposite Italy.

662. **Night-hag.** "From the Scandinavian mythology, in which night-hags, riding through the air, and requiring infant blood for their incantations, are common, and Lapland is their favorite region." — Masson.

708. **A cemet.** Considered as an omen of war and pestilence. Keep this in mind in imagining this comparison.

709. **Ophiuchus.** A huge constellation in the northern hemisphere. Otherwise called Serpentarius. Study the comparison.

716. **Caspian.** Caspian Sea, noted for terrific thunder-storms. Let this conception aid in imagining the combatants.

721-722. **Once more.** Study these lines carefully. See 1 Corinthians xv. 26.

728-814. **Only son.** Notice that Sin is the daughter of Satan, and Death the offspring of both. Explain the allegorical meaning of this.

746. **Portress.** Why is Sin made the portress of Hell's gate?

755-758. **Left side.** Compare the origin of Sin with the origin of Minerva, for which see classical dictionary or mythology. Why does Sin spring from the *left* side of Satan's head?

759-765. **Recoiled.** At a later date, Pope wrote, —

“Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.”

774-777. **Key.** Why was the key of Hell given into the hands of Sin? And why was it that Death should also be at the gates of Hell?

787-792. **Fled.** What is symbolized by Death's pursuit of Sin? Observe, also, that Death overtakes Sin. It is “swifter far.” Explain this. “The wages of sin is death.”

795-802. **Monsters.** These “hell-hounds” are the offspring of Sin and Death. What do these “yelling monsters” symbolize? What is symbolized in the lines, —

“hourly conceived
And hourly born, with sorrow infinite
To me . . .
That rest or intermission none I find”?

804. **Grim death.** If you have found out what the "hell-nounds" are, cannot you discover what is symbolized by, —

"Grim Death, my son and foe, who sets them on"?

805-809. Why is Death unwilling to slay Sin?

811-814. **Invulnerable.** Observe that both Satan and Sin may suffer extinction, and that Death ends with them.

821-823. Show the relation between these lines and lines 1-3, B. I.

843-844. **Your prey.** Is this still true?

845-849. If the preceding questions have been carefully answered, these lines will be very significant.

879-883. **Jarring sound.** Observe how the sound suits the sense.

883-884. What does this symbolize? See B. II., 875-876.

884-889. **Wide open.** Compare with Matthew vii. 13.

890-916. **In sudden view appear.** These lines should be studied most carefully for their profound symbolism.

898-916. **Hot, Cold, Moist, and Dry.** Study these lines with reference to geology and physical geography.

904. **Barca or Cyrene.** Reference to desert regions in northern Africa. "The Barcan desert pierce . . ." — *Thanatopsis*.

917-1055. **Voyage.** For Satan's flight see Fig. 4, p. xxxi.

922. **Bellona.** See dictionary.

933. **Drops.** Follow Satan's flight on Fig. 4, p. xxxi.

939. **Syrtis.** See dictionary.

943-947. **Griffin . . . Arimaspians.** The Griffins were monsters, half eagle and half lion, who guarded "the gold-gushing fount, the stream of Pluto," and who constantly battled for the gold with the Arimaspians, "a cavalry host of one-eyed" people of Scythia. See p. 27, Æschylus, Bohn Library, *Encyc. Brit.*, XXI., 577, or Herodotus, IV., 13.

951. **Hubbub.** This should be expected at the Pavilion of *Chaos*.

964. **Orcus and Ades and the dreaded name of Demogorgon.** The three who stood nearest the pavilion of Chaos and Night.

Orcus was the god who brought spirits to the realm of Pluto.

Ades or Hades was the god who presided over the shades in that realm.

Demogorgon was a mystical divinity so terrible that none dared pronounce the name.

The mythological tales of these divinities do not seem very applicable here, and it is possible that the mystical reference was purposed by Milton to increase the horror and confusion of the scene.

965-967. **Rumor . . .** These personifications are also intended to add to our conception of the dreadful region of Chaos.

980. **Profound.** What part of speech? See dictionary.

981-987. **Erect the standard.** Note Satan's promise here Does he intend to fulfill it?

988. **Anarch.** See dictionary. This word was probably coined by Milton. Why does he call Chaos "anarch" ?

999. **Can.** Is this a principal or an auxiliary verb ?

1005. **Golden chain.** Does the "golden chain" symbolize anything ? If so, what ?

1017-1018. **Argo.** Jason's ship on his voyage for the "Golden Fleece." At what is now the Bosphorus, the exit of the waters of the Euxine or Black Sea. The Symplegades, or rocks on either side of this exit, were said to close upon anything that attempted to pass between them ; hence, "the justling rocks." See classical dictionary or mythology.

1020. **Charybdis.** See dictionary, mythology, classical dictionary, or encyclopædia.

1021-1033. **Difficulty.** Is the difference between the difficulty of Satan's passage and the ease of that of those who follow the "broad and beaten way" symbolical of anything ?

1029. **Utmost orb.** The Primum Mobile. See diagram of "The World," p. xxxiii.

1052-1053. **Pendent world.** Remember that "this pendent world" means the entire solar system, to use the modern term. What is the diameter of the orbit of Saturn ? But he says that the whole system looked "in bigness as a star of smallest magnitude close by the moon." The star and the moon, as *we* see them, are compared with what things as Satan saw them ?

INDEX

[All items of the following index preceded by a degree sign (°) are annotated; those without are simply located. Numbers indicate pages.]

- ° Acheron (see infernal rivers), 64, 111.
- Adam, exiled from Paradise, xxii-xxiii.
- ° Ades (Hades), 79, 115.
- ° Adria, 26, 105.
- Æschylus, quoted, 115.
- ° Ætna, 14, 98.
- ° Ahaz, 24, 104.
- ° Alcides (Hercules), 62, 110.
- ° ammiral, 17, 110.
- ° Amram's son, 19, 101.
- ° anarch, 79, 116.
- ° and from despair thus high, 41, 108.
- angels, fallen, condition of, 16.
- as heathen gods, 20+.
- vast numbers of, 17, 19, 31.
- ° angel's ken, 7, 95.
- ° Aonian mount, 5, 95.
- Arabia, Map, xxxix.
- ° Argo, 81, 116.
- ° Arimasbian, 78, 115.
- ° Arthur, King (Uther's son), 28, 106.
- ° as far removed, 8, 96.
- ° Ashtaroth, 22, 104.
- ° Asphaltic pool, 21, 104.
- Astarte (Astoreth), 23, 104.
- ° astonished, 16, 99.
- ° Astoreth, 23, 104.
- ° Ausonian land, 34, 107.
- ° Baälim, 22, 104.
- ° Babel, 33, 106.
- ° bad eminence, 41, 108.
- ° Barca, 76, 114.
- ° battle, dubious, 9, 96.
- ° Beëlzebub, xvii-xviii, 8, 96.
- condition after fall, 8.
- speeches of, 10-11, 16, 53-56, 56-57.
- Satan's assistant, xvii-xviii

988. **Anarch.** See dictionary. This word was probably coined by Milton. Why does he call Chaos "anarch"?

999. **Can.** Is this a principal or an auxiliary verb?

1005. **Golden chain.** Does the "golden chain" symbolize anything? If so, what?

1017-1018. **Argo.** Jason's ship on his voyage for the "Golden Fleece." At what is now the Bosphorus, the exit of the waters of the Euxine or Black Sea. The Symplegades, or rocks on either side of this exit, were said to close upon anything that attempted to pass between them; hence, "the justling rocks." See classical dictionary or mythology.

1020. **Charybdis.** See dictionary, mythology, classical dictionary, or encyclopædia.

1021-1033. **Difficulty.** Is the difference between the difficulty of Satan's passage and the ease of that of those who follow the "broad and beaten way" symbolical of anything?

1029. **Utmost orb.** The Primum Mobile. See diagram of "The World," p. xxxiii.

1052-1053. **Pendent world.** Remember that "this pendent world" means the entire solar system, to use the modern term. What is the diameter of the orbit of Saturn? But he says that the whole system looked "in bigness as a star of smallest magnitude close by the moon." The star and the moon, as we see them, are compared with what things as Satan saw them?

INDEX

[All items of the following index preceded by a degree sign (°) are annotated; those without are simply located. Numbers indicate pages.]

- ° Acheron (see infernal rivers), 64, 111.
- Adam, exiled from Paradise, xxii-xxiii.
- ° Ades (Hades), 79, 115.
- ° Adria, 26, 105.
- Æschylus, quoted, 115.
- ° Ætna, 14, 98.
- ° Ahaz, 24, 104.
- ° Alcides (Hercules), 62, 110.
- ° ammiral, 17, 110.
- ° Amram's son, 19, 101.
- ° anarch, 79, 116.
- ° and from despair thus high, 41, 108.
- angels, fallen, condition of, 16.
as heathen gods, 20+.
vast numbers of, 17, 19, 81.
- ° angel's ken, 7, 95.
- ° Aonian mount, 5, 95.
- Arabia, Map, xxxix.
- ° Argo, 81, 116.
- ° Arimasbian, 78, 115.
- ° Arthur, King (Uther's son), 28, 106.
- ° as far removed, 8, 96.
- ° Ashtaroth, 22, 104.
- ° Asphaltic pool, 21, 104.
- ° Astarte (Astoreth), 23, 104.
- ° astonished, 16, 99.
- ° Astoreth, 23, 104.
- ° Ausonian land, 34, 107.
- ° Baälim, 22, 104.
- ° Babel, 33, 106.
- ° bad eminence, 41, 108.
- ° Barca, 76, 114.
- ° battle, dubious, 9, 96.
- ° Beëlzebub, xvii-xviii, 8, 96.
condition after fall, 8.
speeches of, 10-11, 16, 53-56, 56-57.
- Satan's assistant, xvii-xviii

- Beëlzebub, rank of, 53.
- ° Belial, 25, 102-103, 105.
speech of, 45-50.
 - ° Bellona, 77, 114.
 - ° Bengala, 66, 112.
 - ° bethink them, 44, 108.
 - ° black fire, 43, 108.
 - ° boggy syrtis, 78, 115.
 - ° Bosphorus (see Argo), 81, 116.
 - ° Briareos, 13, 97.
 - bridge built by Sin and Death, 81, Map xxxi.
 - ° brooding, 6, 95.
 - ° Busiris, 17, 100.
 - ° but ever to do ill, 11, 97.
 - ° Calabria, 67, 112.
 - ° can (principal verb), 80, 116.
 - ° Cape, the, 66, 112.
 - Carlyle, quoted, x.
 - ° Casius, mount, 65, 111.
 - ° Caspian, 69, 112.
 - ° Celtic, the, 26, 105.
 - ° chaos, view from hell-gates, 76, 114.
described, xvi.
dimensions, 76.
 - Chaos, 79-80.
ancestor of Nature, 76.
pavilion of, xxi, 78.
realm ends, 81-82.
 - Chaos, Satan's meeting with, xxi, 78.
speech to Satan, 80.
 - ° Charlemain, 26, 106.
 - ° Charybdis, 81, 116.
 - Chaucer, viii.
 - ° Chemos, 21, 103.
 - ° cherub, 18, 97, 101.
 - ° cherubim, 20, 97, 101.
 - ° chimeras, 66, 111.
 - ° chosen seed, 5, 94.
 - Classical References, Map of, xxxvii.
note on, 93-94.
 - ° cloud, pitchy, 19, 101.
 - ° Cocytus (see infernal rivers), 64, 111.
 - ° Cold, 76, 114.
 - ° comet, Satan likened to, 69, 112.
 - Comus, ix.
 - council of fallen angels, xviii.
 - Cromwell, xiii.
 - ° cry, 61, 110.
 - ° Cyrene, 76, 114.
 - ° Damiata, 65, 111.
 - ° Danaw (Danube), 19, 101.
 - Dante, reference to, 1; quoted, 96.
 - ° darkness visible, 7, 96.
° utter, 8, 96.

- ° Death, birth of, 72, 113.
 - bridge built by, 81.
 - characteristics of, 74.
 - described, 67-68.
 - encounter with Satan, 69.
 - end of foretold, 70.
 - ° son of Satan, 70, 113.
 - ° son of Sin, 72, 113.
 - speech to Satan, 68-69.
 - victims promised to, 74.
- ° Deities of Heaven, 41, 108.
- ° Delphian cliff, 26, 105.
- ° Demogorgon, 79, 115.
- ° despair, uplifted from, 41, 108.
- dictionary references, note on, 93.
- ° disobedience, man's first, 5, 94.
- doom of man pronounced, xxii.
- ° Dorian mood, 27, 105.
- ° drench, 44, 108.
- ° Dry, 76, 114.
- Dryden, reference to, 1.
- ° dubious battle, 9, 96.
- Earth, Satan's visit to, xxi.
- Eden, man's exile from, xxii-xxiii.
- ° edge of battle, 16, 99.
- education, Milton's definition of, xi.
- Milton's idea of, xi.
- Egypt, Map of, xxxix.
- ° elves, faery, 36, 107.
- ° empyreal substance, 10, 96.
- Empyrean, description of, xvi.
- ° erect the standard, 79, 115.
- ° essences, 10, 97.
- ° Ethiopian, 66, 112.
- ° Etrurian, 17, 100.
- Eve, temptation of, xxii.
 - exiled from Paradise, xxii-xxiii.
- ° ever-burning sulphur, 8, 96.
- ° Ezekiel saw, 23, 104.
- ° faery elves, 36, 107.
- fall of man, cause of, 6.
 - plotted, 55-56.
- fallen angels, description of, 22.
- ° fail, 12, 97.
- ° Farewell, happy fields! 15, 99.
- ° fled (Sin from Death), 72, 113.
- ° foreknowledge, 63, 110.
- ° forgetful lake, 44, 108.
- ° fueled, 14, 98.
- Galileo, Milton's visit to, x.
 - ° (Tuscan artist), 16, 99.
- gates of Hell, described, xviii, 67.
- Chart of, xxix.
 - opening of, 75-76.
- ° gloomy deep, 11, 97.

- golden chain, World hung in, 80, 82, 116.
- gorgons, 66, 111.
- Goshen, Map, xxxix, 17, 101.
- Goths, reference to (multitude), 19, 101.
- Gray, Thomas, cited, 1.
- greater Man, 5, 94.
- griffin, 78, 115.
- grim Death (father of hell-hounds), 72, 114.
- grunsel edge, 23, 104.
- happy isle (World), 57, 109.
- Heaven, described, 82.
- location of, xvi.
- heaven hides, 6, 95.
- heavenly muse, 5, 94.
- Helicon (see Aonian mount), 5, 95.
- Hell, description of, 7-8, 12, 14, 64-66.
- distance of, from Heaven, 8.
- gates of, described, 18, 67.
- opening of gates, 75-76.
- hell-hounds (yelling monsters), 67, 72, 113.
- her, peculiar use of, 29, 106.
- Hercules (Alcides), 62, 110.
- Herodotus, cited, 115.
- highth, 6, 95.
- hope never comes, 7, 96.
- Hot, 76, 114.
- hubbub, 78, 115.
- hydras, 66, 111.
- ill, but ever to do, 11, 97.
- Il Penseroso, ix.
- Ind, 42, 107.
- infernal rivers, 64, 111.
- in sudden view appear, 76, 114.
- intend at home, 59, 110.
- isle, happy, 57, 109.
- jarring sound, 75, 114.
- Jerusalem, Map, xxxv.
- justling rocks (see Argo), 81, 116.
- just right, 41, 108.
- Keats, cited, 1.
- Ken, angel's, 7, 95.
- King Arthur (Uther's son), 28, 106.
- lake, forgetful, 44, 108.
- lake of Hell, Chart, xxix.
- L'Allegro, ix.
- Lapland witches (night-hag), 67, 112.
- left side, 71, 113.
- Lemnos, 35, 107.
- leper, 24, 104.

- ° Lethe (see infernal rivers), 64, 65, 111.
- ° Leviathan, 13, 98.
- ° Linked thunderbolts, 18, 105.
- London, population in Milton's time, ix.
- Longfellow, cited, 1; quoted, 96.
- Lucifer (Satan), xvii.
- Lycidas, ix.
- ° Mammon, character of, 32, 106.
speech of, 50-52.
- man, creation of, xx-xxi.
fall of, planned, 55.
temptation of, xxi-xxii.
- man's first disobedience, 5, 94.
- Marvell, Andrew, cited, 1.
- ° Medusa, 65, 111.
- ° Memphian chivalry, 17, 100.
- ° Memphian kings, 33, 106.
- ° merit, raised by, 41, 108.
- ° middle flight, 5, 95.
- Milton,
birth and parentage, vii.
education, vii, viii.
periods of his literary life, viii.
residence at Horton, ix.
- L'Allegro, Il Penseroso, Comus, and Lycidas written, ix.
- Milton, early characteristics, ix, x.
travels in France, Italy, and Switzerland, x.
visits Galileo, xi.
opens school in London, xi.
marries Mary Powell, xi.
domestic troubles, xii.
political life, xii, xiii.
blindness, xiii.
"evil days," xiii.
Paradise Lost written, xiv.
appearance and characteristics in old age, xiv, xv.
later marriages, xv.
publishes Paradise Regained and Samson Agonistes, xv.
death and burial, xv.
- Minshull, Elizabeth, xv.
- ° Moist, 76, 114.
- ° Moloch, 21, 22, 102, 103.
° speech of, 43-45, 108.
- ° monsters, yelling (hell-hounds), 72, 113.
- ° Moses (see Amram's son), 18, 101.
- ° Most High, 6, 95.
- ° motion, proper, 44, 109.
- ° mount Casius, 65, 111.
- ° Mulciber, fall of, 34, 107.
- ° multitude, 19, 101.

- ° murmur, 52, 109.
- ° muse, heavenly, 5, 94.
- ° night-foundered, 13, 98.
- ° night-hag, 67, 112.
- ° nine times, 7, 95.
- ° nor did they not, 18, 101.
- ° oblivious pool, 16, 99.
- ° Olympian games, 62, 110.
- ° once more, 70, 113.
- ° Ophiuchus, 69, 112.
- ° opprobrious hill, temple on, 21, 103.
- ° oracle of God, 5, 94.
- ° Orcus, 79, 115.
- ° Oreb (Horeb), 5, 24, 94.
- ° orient colors, 27, 105.
- ° Orion, 17, 100.
- ° Ormus, 41, 107.
- ° Palestine, Map, xxxv; 8, 24, 96.
- pamphlets, Milton's, partial list of, xlii.
- ° Pandemonian council, xx, 35.
- ° Pandemonium, 4, 35, 107.
 - building of, 32-34.
 - location of, xxix.
- Paradise Lost,
 - subject chosen, xiv.
 - Paradise Lost,
 - theme, 5.
 - purpose of, 6.
 - composition of, xiv.
 - date of publication, xiv.
 - price received for, xiv.
 - public appreciation of, xiv.
 - books of, rearranged, xv.
 - Paradise Regained, published, xiv.
 - ° Parnassus (Aonian mount), 5, 95.
 - pavilion of Chaos, xxxi, 78.
 - ° Paynim, 36, 107.
 - ° pearl and gold, showers on, 41, 108.
 - ° Pelorus, 14, 98.
 - ° pendent World, 82, 116.
 - ° Peor (Moloch), 21.
 - ° perfidious hatred, 17, 101.
 - ° Phlegethon (see infernal rivers), 64, 111.
 - ° Phlegra, 28, 106.
 - ° pitchy cloud, 19, 101.
 - ° pool, oblivious, 16, 99
 - Pope, quoted, 113.
 - ° portress of hell-gate, 71, 115.
 - Powell, Mary, xi, xv.
 - ° Primum Mobile (utmost orb):
 - Chart, xxxiii; 81, 116.
 - ° profound (noun), 79, 115.
 - ° proper motion, 44, 109.

providence, 63, 110.
 Ptolemaic system, xvi, xix-xx,
 and Chart, xxxiii.
 ° pygmean, 36, 107.
 ° reason hath equaled, 15, 99.
 rebel angels, defeat of, xvii.
 fall through chaos, xvii.
 ° rebel king, 24, 104.
 rebellion in Heaven, cause of,
 xvii, 6.
 description of, xvii.
 references to classics, note on,
 93-94.
 references to dictionary, note
 on, 93.
 references to Scripture, note
 on, 93.
 ° reign worth ambition, 15, 99.
 ° removed as far, 8, 96.
 ° Rhene, 19, 101.
 rhyme (rime), Milton's opinion
 of, 1-2.
 ' rivers, infernal, 64, 111.
 ° Rumor, 79, 115.
 Samson Agonistes, published,
 xv.
 Satan,
 cause of fall, xvii, 6.
 speech to Beëlzebub, 8-10.
 determination of, 9-10.

Satan,
 plans revenge, 11-12.
 second speech to Beëlzebub,
 11-12.
 description of, 13, 28-29.
 soliloquy of, 15.
 ° shield of, 16, 99.
 spear of, 17.
 first speech to fallen angels,
 18.
 remorse of, 29.
 second speech to fallen angels,
 30-31.
 speech in Pandemonium,
 41-42.
 speech volunteering, 59.
 starts on his journey, 66.
 flight described, 66.
 meeting with Sin and Death,
 67-75.
 encounter with Death, 69.
 his death foretold, 70.
 reply to Sin, 70-71.
 ° susceptible of death, 73,
 114.
 promises victims to Sin and
 Death, 74.
 views chaos from hell-gates,
 77.
 ponders upon his voyage, 77.
 escapes from Hell, 77.
 appearance flying, 66, 77.

Satan,

° difficulties of journey, 78, 81, 116.

journey through chaos, xx-xxi, 77-82.

arrives at pavilion of Chaos, 78.

speech to powers of chaos, 79.

flight to World, 77-82.

alights on World, 82.

enters World, xxi.

tempts Eve, xxii.

Scripture references, note on, 93.

° scummed the bullion dross, 33, 106.

° seraph, 18, 101.

° seraphim, 10, 96.

° Serbonian bog, 64, 111.

° Serpent, infernal, 6, 95.

° Seven Deadly Sins,—see note on Moloch, 103.

° Siloa's brook, 5, 94.

° Sin, origin of, 71. (See "left side," 113.)

description of, 67.

speech to Satan, 70.

promised victims by Satan, 73-74.

possesses key of Hell, 74.

cause of war in Heaven, 71-72.

Sin,

bridge built by, 81.

° Sins (see Seven Deadly Sins).

° Sion hill, 5, 94.

° slip, 12, 97.

° small infantry (pygmies), 28, 105.

° Solomon (see uxorious king), 23, 104.

° sounding alchemy, 61, 110.

spear of Satan described, 17.

° Spirit, Holy, 6, 95.

stairway, celestial, xxi.

° strongest and fiercest (Moloch), 42, 108.

° Stygian council, 61, 110.

° Stygian flood, 14, 99.

° Styx (see infernal rivers), 64, 111.

° sublimed, 14, 99.

° such place, 8, 96.

° sulphur, ever-burning, 8, 96.

° suspense (adj.), 58, 110.

° Symplegades (see Argo), 81, 116.

° syrtis, boggy, 78, 115.

° Tantalus, 65, 111.

° Tarsus, 13, 98.

° Tartarean, 48, 108.

° temple on opprobrious hill, 21, 103.

- temptation of Adam and Eve, xxii.
- Tennyson, cited, l.
- ° Ternate, 66, 112.
- ° Thammuz, 23, 104.
- ° thralls, 11, 97.
- ° thunder (of the Almighty), xvii, 9, 12, 96.
- ° thunderbolts, linked, 18, 101.
- ° Tidore, 66, 112.
- ° Titan, 25, 105.
- ° Titanian, 13, 97.
- ° Trinacrian shore, 67, 112.
- ° troubled sky, 62, 110.
- ° Tuscan artist (Galileo), 16, 99.
- ° Typhœan, 62, 110.
- ° Typhon, 13, 97.
- universe in P. L., vertical sections of, xxv, xxvii, and xxxi.
description of, xvi-xxii.
- ° Uther's son (King Arthur), 28, 106.
- ° utmost orb (Primum Mobile), 81, 116.
- ° utter darkness, 8, 96.
- ° uxorious king, 23, 104.
- ° Valdarno, 17, 100.
- ° Vallombrosa, 17, 100.
- ° Vandals (see multitude), 19, 101.
- ° view appear, in sudden, 76, 114.
- ° void profound, 58, 110.
- ° wide Ethiopian to the Cape, 66, 112.
- ° witnessed, 7, 95.
- Woodcock, Katherine, xv.
- Wordsworth, cited, l.
- World, creation of, xix-xx.
description according to Ptolemaic system, xix-xx.
Chart of, Ptolemaic system, xxxiii.
Satan's journey to, xx-xxi, 77-82.
Satan's entrance into, xxi.
- ° yelling monsters (hell-hounds), 72, 113.

Macmillan's

Pocket Series of English Classics

- Addison's Sir Roger de Coverley.** Edited by ZELMA GRAY, East Side High School, Saginaw, Mich.
- Andersen's Fairy Tales.** Translated from the Danish by CAROLINE PEACHEY and H. W. DULCKEN. With biographical notes and introduction by SARAH C. BROOKS, Training School, Baltimore, Md.
- Arabian Nights.** Edited by CLIFTON JOHNSON.
- Arnold's Sohrab and Eustum and other Poems.** Edited by JUSTUS COLLINS CASTLEMAN, Bloomington High School, Bloomington, Ind.
- Austen's Pride and Prejudice.** Edited by J. W. HEERMANS.
- Austen's Sense and Sensibility.** Edited by EDWIN L. MILLER.
- Bacon's Essays.** Edited by Professor GEORGE HERBERT CLARKE, Mercer University, Macon, Ga.
- Baker's Out of the Northland.**
- Blackmore's Lorna Doone.** Edited by ALBERT L. BARBOUR, Superintendent of Schools, Natick, Mass.
- Boswell's Life of Johnson.** Abridged. Edited by MARY H. WATSON.
- Browning's Shorter Poems.** Edited by FRANKLIN T. BAKER, Teachers College, New York City.
- Mrs. Browning's Poems. Selections.** Edited by HELOISE E. HERSEY.
- Bryant's Thanatopsis, Sella, and other Poems.** Edited by J. H. CASTLEMAN, Michigan Military Academy, Orchard Lake, Mich.
- Bulwer-Lytton's Last Days of Pompeii.** Edited by J. H. CASTLEMAN.
- Bunyan's The Pilgrim's Progress.** Edited by Professor HUGH MOFFATT, Central High School, Philadelphia, Pa.
- Burke's Speech on Conciliation.** Edited by S. C. NEWSOM, Manual Training High School, Indianapolis, Ind.
- Burns' Poems and Songs.** Selected by P. M. BUCK, JR.
- Byron's Shorter Poems.** Edited by RALPH HARTT BOWLES, Instructor in English in The Phillips Exeter Academy, Exeter, N. H.
- Byron's Child Harold's Pilgrimage.** Edited by A. J. GEORGE.
- Carlyle's Essay on Burns, with Selections.** Edited by WILLARD C. GORE, Armour Institute, Chicago, Ill.
- Carlyle's Heroes and Hero Worship.** Edited by Mrs. ANNIE RUSSELL MARBLE.
- Carroll's Alice in Wonderland.** Edited by CHARLES A. McMURRY.

Pocket Series of English Classics--CONTINUED

- Chaucer's Prologue to the Book of the Tales of Canterbury, the Knight's Tale, and the Nun's Priest's Tale.** Edited by ANDREW INGRAHAM.
- Church's The Story of the Iliad.**
- Church's The Story of the Odyssey.**
- Coleridge's The Ancient Mariner.** Edited by T. F. HUNTINGTON, Leland Stanford Junior University.
- Cooper's Last of the Mohicans.** Edited by W. K. WICKES, Principal of the High School, Syracuse, N. Y.
- Cooper's The Deerslayer.**
- Cooper's The Spy.** Edited by SAMUEL THURBER, JR.
- Dana's Two Years before the Mast.** Edited by HOMER E. KEYES, Dartmouth College.
- Defoe's Robinson Crusoe. Abridged.** Edited by CLIFTON JOHNSON.
- Defoe's Robinson Crusoe. Part I.** Edited by CHARLES R. GASTON.
- DeQuincey's Confessions of an English Opium-Eater.** Edited by ARTHUR BEATTY, University of Wisconsin.
- DeQuincey's Joan of Arc and The English Mail-Coach.** Edited by CAROL M. NEWMAN, Virginia Polytechnic Institute.
- Dickens's A Christmas Carol and The Cricket on the Hearth.** Edited by JAMES M. SAWIN and IDA M. THOMAS.
- Dickens's David Copperfield.** Edited by Edwin Fairley. 2 vols.
- Dickens's A Tale of Two Cities.** Edited by H. G. BUEHLER, Hotchkiss School, Lakeville, Conn., and L. MASON.
- Dryden's Palamon and Arcite.** Edited by PERCIVAL CHUBB.
- Early American Orations, 1760-1824.** Edited by LOUIE R. HELLER, Instructor in English in the De Witt Clinton High School, New York City.
- Edward's Sermons. Selections.** Edited by H. N. GARDINER, Professor of Philosophy, Smith College.
- Emerson's Earlier Poems.** Edited by O. C. GALLAGHER.
- Emerson's Essays. Selected.** Edited by EUGENE D. HOLMES.
- Emerson's Representative Men.** Edited by PHILO MELVYN BUCK, JR., William McKinley High School, St. Louis, Mo.
- English Narrative Poems.** Edited by CLAUDE N. FUESS and HENRY W. SANBORN.
- Epoch-making Papers in United States History.** Edited by M. S. BROWN, New York University.
- Franklin's Autobiography.**
- Mrs. Gaskell's Cranford.** Edited by Professor MARTIN W. SAMPSON, Indiana University.
- George Eliot's Silas Marner.** Edited by E. L. GULICK, Lawrenceville School, Lawrenceville, N. J.
- George Eliot's Mill on the Floss.** Edited by IDA AUSHERRMANN.
- Goldsmith's The Deserted Village, and The Traveller** Edited by ROBERT N. WHITEFORD, High School, Peoria, Ill.

Pocket Series of English Classics—CONTINUED

- Goldsmith's Vicar of Wakefield.** Edited by H. W. BORTON, Phillips Academy, Andover, Mass.
- Gray's Elegy and Cowper's John Gilpin.** Edited by J. H. CASTLEMAN.
- Grimm's Fairy Tales.** Edited by JAMES H. FASSETT, Superintendent of Schools, Nashua, N. H.
- Hale's The Man Without a Country.** Edited by S. M. TUCKER.
- Hawthorne's Grandfather's Chair.** Edited by H. H. KINGSLEY, Superintendent of Schools, Evanston, Ill.
- Hawthorne's The House of the Seven Gables.** Edited by CLYDE FURST.
- Hawthorne's Mosses from an Old Manse.** Edited by C. E. BURBANK.
- Hawthorne's Tanglewood Tales.** Edited by R. H. BEGGS.
- Hawthorne's Twice-Told Tales.** Edited by C. R. GASTON.
- Hawthorne's The Wonder-Book.** Edited by L. E. WOLFE, Superintendent of Schools, San Antonio, Texas.
- Holmes' Autocrat of the Breakfast Table.** *Preparing.*
- Holmes' Poems (Selections).** Edited by J. H. CASTLEMAN.
- Homer's Iliad.** Translated by LANG, LEAF and MYERS.
- Homer's Odyssey.** Translated by BUTCHER and LANG.
- Hughes' Tom Brown's School Days.** Edited by CHARLES S. THOMAS.
- Huxley's Essays and Addresses. Selections.** Edited by P. M. BUCK.
- Irving's Alhambra.** Edited by ALFRED M. HITCHCOCK, Public High School, Hartford, Conn.
- Irving's Knickerbocker's History of New York.** Edited by Prof. E. A. GREENLAW, Adelphi College, New York City.
- Irving's Life of Goldsmith.** Edited by GILBERT SYKES BLAKELY, Teacher of English in the Morris High School, New York City.
- Irving's Sketch Book.**
- Irving's Tales of a Traveler.** Edited by JENNIE CHASE.
- Keary's Heroes of Asgard.** Edited by CHARLES H. MORSS.
- & Kempis' Imitation of Christ.** Edited by BROTHER LEO.
- Kingsley's The Heroes: Greek Fairy Tales.** Edited by CHARLES A. MCMURRY, Ph.D.
- Lamb's Essays of Elia.** Edited by HELEN J. ROBINS.
- Lamb's Tales from Shakespeare.** Edited by A. AINGER.
- Lincoln's Addresses.** Edited by PERCIVAL CHUBB.
- Lockhart's Life of Scott. Selections.** *Preparing.*
- Longfellow's Courtship of Miles Standish.** Edited by HOMER P. LEWIS.
- Longfellow's Courtship of Miles Standish, and Minor Poems.** Edited by W. D. HOWE, Butler College, Indianapolis, Ind.
- Longfellow's Evangeline.** Edited by LEWIS B. SEMPLE, Commercial High School, Brooklyn, N. Y.
- Longfellow's The Song of Hiawatha.** Edited by ELIZABETH J. FLEMING, Teachers' Training School, Baltimore, Md.

Pocket Series of English Classics—CONTINUED

- Longfellow's Tales of a Wayside Inn.** Edited by J. H. CASTLEMAN.
- Lowell's Vision of Sir Launfal.** Edited by HERBERT E. BATES, Manual Training High School, Brooklyn, N. Y.
- Macaulay's Essay on Addison.** Edited by C. W. FRENCH, Principal of Hyde Park High School, Chicago, Ill.
- Macaulay's Essay on Clive.** Edited by J. W. PEARCE, Assistant Professor of English in Tulane University.
- Macaulay's Essay on Johnson.** Edited by WILLIAM SCHUYLER, Assistant Principal of the St. Louis High School.
- Macaulay's Essay on Milton.** Edited by C. W. FRENCH.
- Macaulay's Essay on Warren Hastings.** Edited by Mrs. M. J. FRICK, Los Angeles, Cal.
- Macaulay's Lays of Ancient Rome, and other Poems.** Edited by FRANKLIN T. BAKER, Teachers College, Columbia University.
- Malory's Morte d'Arthur (Selections).** Edited by D. W. SWIGGETT.
- Memorable Passages from the Bible (Authorized Version).** Selected and edited by FRED NEWTON SCOTT, Professor of Rhetoric in the University of Michigan.
- Milton's Comus, Lycidas, and other Poems.** Edited by SAMUEL E. ALLEN.
- Milton's Paradise Lost, Books I and II.** Edited by W. I. CRANE.
- Old English Ballads.** Edited by WILLIAM D. ARMES, of the University of California.
- Old Testament Selections.** Edited by F. N. SCOTT.
- Oral English. Selections.** *Preparing.*
- Out of the Northland.** Edited by EMILIE KIP BAKER.
- Palgrave's Golden Treasury of Songs and Lyrics.**
- Parkman's Oregon Trail.** Edited by C. H. J. DOUGLAS.
- Plutarch's Lives of Caesar, Brutus, and Antony.** Edited by MARTHA BRIER, Polytechnic High School, Oakland, Cal.
- Poems, Narrative and Lyrical.** Edited by ROBERT P. ST. JOHN.
- Poe's Poems.** Edited by CHARLES W. KENT, University of Virginia.
- Poe's Prose Tales. Selections.**
- Pope's Homer's Iliad. Books I, VI, XXII, XXIV.** Edited by ALBERT SMYTH, Head Professor of English Language and Literature, Central High School, Philadelphia, Pa.
- Pope's Homer's Iliad. Complete.** Edited by C. E. RHODES.
- Pope's Homer's Odyssey.** Edited by E. S. and WALDO SHUMWAY.
- Pope's The Rape of the Lock.** Edited by ELIZABETH M. KING.
- Christina Rossetti's Poems. Selections.** Edited by CHARLES BELL BURKE.
- Ruskin's Crown of Wild Olive and the Queen of the Air.** Edited by W. F. MELTON.

Pocket Series of English Classics—CONTINUED

- Muskin's Sesame and Lilies and The King of the Golden River.** Edited by HERBERT E. BATES.
- Scott's Ivanhoe.** Edited by ALFRED M. HITCHCOCK.
- Scott's Kenilworth.** Edited by J. H. CASTLEMAN.
- Scott's Lady of the Lake.** Edited by ELIZABETH A. PACKARD.
- Scott's Lay of the Last Minstrel.** Edited by RALPH H. BOWLES.
- Scott's Marmion.** Edited by GEORGE B. AITON, State Inspector of High Schools for Minnesota.
- Scott's Quentin Durward.** Edited by ARTHUR LLEWELLYN ENO, Instructor in the University of Illinois.
- Scott's The Talisman.** Edited by FREDERICK TREUDLEY, State Normal College, Ohio University.
- Select Orations.** Edited by A. M. HALL.
- Selected Poems for Required Reading in Secondary Schools.** Edited by H. N. BOYNTON.
- Shakespeare's As You Like It.** Edited by CHARLES ROBERT GASTON.
- Shakespeare's Hamlet.** Edited by L. A. SHERMAN, Professor of English Literature in the University of Nebraska.
- Shakespeare's Henry V.** Edited by RALPH HARTT BOWLES, Phillips Exeter Academy, Exeter, N. H.
- Shakespeare's Julius Caesar.** Edited by GEORGE W. HUFFORD and LOIS G. HUFFORD, High School, Indianapolis, Ind.
- Shakespeare's King Lear.** Edited by PHILO M. BUCK.
- Shakespeare's Macbeth.** Edited by C. W. FRENCH.
- Shakespeare's Merchant of Venice.** Edited by CHARLES W. UNDERWOOD, Lewis Institute, Chicago, Ill.
- Shakespeare's Midsummer Night's Dream.** Edited by E. C. NOYES.
- Shakespeare's Richard II.** Edited by JAMES HUGH MORTFATT.
- Shakespeare's The Tempest.** Edited by S. C. NEWSON.
- Shakespeare's Twelfth Night.** Edited by EDWARD P. MORTON.
- Shelley and Keats Poems. Selections.** Edited by S. C. NEWSON.
- Sheridan's The Rivals, and The School for Scandal.** Edited by W. D. HOWE.
- Short Stories. A Collection.** Edited by L. A. PITTENGER.
- Southern Orators.** Edited by J. H. MCCONNELL.
- Southern Poets. Selections.** Edited by W. L. WEBER.
- Spenser's Faerie Queene, Book I.** Edited by GEORGE ARMSTRONG WAUCHOPE, Professor of English in the South Carolina College.
- Stevenson's Kidnapped.** Edited by JOHN THOMPSON BROWN.
- Stevenson's Master of Ballantrae.** Edited by H. A. WHITE.
- Stevenson's Travels with a Donkey and an Inland Voyage.** Edited by W. L. CROSS.
- Stevenson's Treasure Island.** Edited by H. A. VANCE, Professor of English in the University of Nashville.

Pocket Series of English Classics—CONTINUED

- Swift's Gulliver's Travels.** Edited by CLIFTON JOHNSON.
Tennyson's Idylls of the King. Edited by CHARLES W. FRENCH.
Tennyson's In Memoriam. Edited by J. W. PEARCE.
Tennyson's Shorter Poems. Edited by CHARLES READ NUTTER.
Tennyson's The Princess. Edited by WILSON FARRAND.
Thackeray's Henry Esmond. Edited by JOHN BELL HENNE-
MAN, University of the South, Sewanee, Tenn.
Thackeray's English Humorists. Edited by J. C. CASTLE-
MAN.
Thoreau's Walden. Edited by BYRON RIES.
Trevelyan's Life of Macaulay. Selections. *Preparing.*
Virgil's Aeneid. Translated by CONINGTON. Edited by
EDGAR S. SHUMWAY.
**Washington's Farewell Address, and Webster's First Bun-
ker Hill Oration.** Edited by WILLIAM T. PECK.
Whittier's Snowbound and other Early Poems. Edited by
A. L. BOUTON.
John Woolman's Journal.
Wordsworth's Shorter Poems. Edited by EDWARD FULTON

[illegible]

